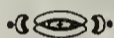


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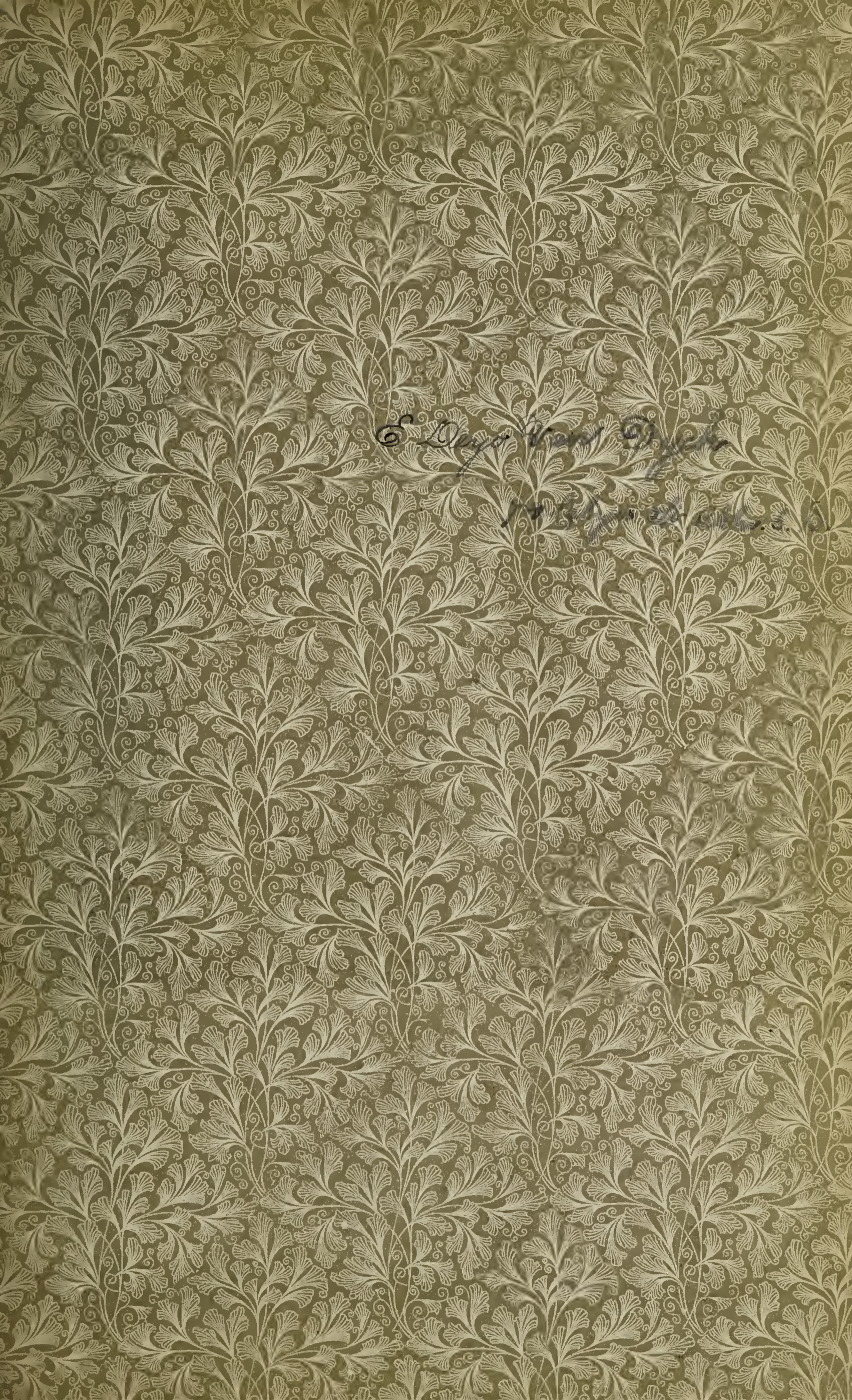
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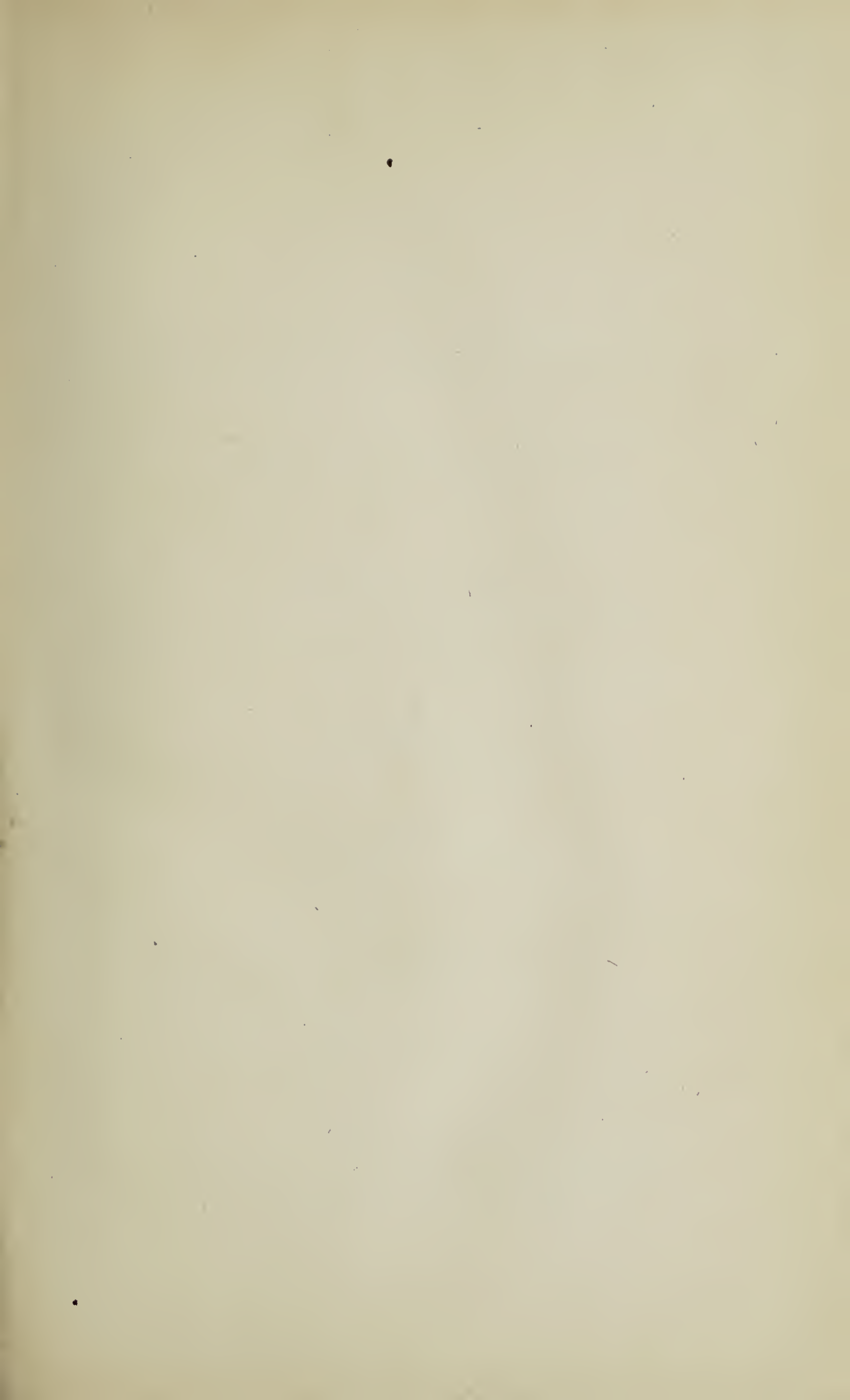
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A

MANUAL

OF THE

CHALDEE LANGUAGE;

CONTAINING A

CHALDEE GRAMMAR,

CHIEFLY FROM THE GERMAN OF PROFESSOR G. B. WINER;

A

CHRESTOMATHY,

CONSISTING OF SELECTIONS FROM THE TARGUMS, AND INCLUDING NOTES ON THE
BIBLICAL CHALDEE; AND

A

VOCABULARY,

ADAPTED TO THE CHRESTOMATHY.

WITH

AN APPENDIX

ON THE RABBINIC AND SAMARITAN DIALECTS.

BY ELIAS RIGGS, D. D.

FOURTH EDITION, REVISED.

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P R E F A C E .

THE first edition of this work was published in 1832. The preface to that edition, kindly furnished by my respected instructor, the Rev. Moses Stuart, then Professor of Biblical Literature in the Theological Seminary at Andover, so well sets forth the advantages of studying the Chaldee dialect, that I retain the principal portion of it here. Prof. Stuart says :

“ The study of the Chaldee language is worthy of commendation, on various grounds.

“ (1) A knowledge of it is highly important, in aiding the student more fully to understand the Hebrew. The basis of Hebrew, Chaldee, Syriac, Arabic, and Samaritan, is well known, by every good oriental scholar, to be one and the same. Hence it may be truly said, that he who has a solid and fundamental knowledge of the genius of one of these languages, possesses a real knowledge of them all. The meaning is, that the genius, structure, idiom, peculiarities of syntax, and a multitude of the words, are substantially the same in all; so that he who has acquired a radical acquaintance with any one of them, is prepared to make very rapid and easy progress in them all. The student who understands the Hebrew, has only to read through the pages of the Grammar in the following sheets, in order to be fully satisfied of the correctness of this statement. And if correct, then is it obvious, that in every step of his progress in the study of the Chaldee, he is gaining additional light and satisfaction and confirmation, in regard to the meaning, forms, and structure of the Hebrew. Who will say that the study of Greek, Latin, French (specially the Norman), and Saxon, does not cast light upon the English language? Indeed, how can it ever be radically understood, without some knowledge of these languages? But the Chaldee is much nearer to the Hebrew, than any of these languages to the English.

“ (2) The most important ancient helps extant, for illustrating the

meaning of Hebrew words, are in the Chaldee language. The two Targums of Onkelos and Jonathan (which extend over the most considerable portion of the Old Testament) are more to be depended on in difficult cases, than any other aid to which we can resort, in all the store-houses of antiquity. In all probability they are older than the Christian era (excepting a few later adscititious passages that have been mingled with them); and inasmuch as they are substantially of the same idiom with the Hebrew, so they often give us the exact shape, as well as meaning of the Hebrew, better than any or all other ancient versions. Let the attentive student note the use which Rosenmueller has, with so manifest advantage to his commentaries, often made of the Targums. We may reasonably have a confidence in such ancient Chaldee translators, that they, at least for the most part, rightly understood their original.

“(3) Several chapters in Ezra and Daniel, as exhibited in our Hebrew Bibles, are in the Chaldee language. The student, then, who designs to acquire the power of consulting *all* the original Scriptures, must make himself acquainted with the Chaldee language.

“(4) Whoever designs to pursue Talmudic and Rabbinic literature, or to be able to judge of quotations from the Talmud or the Rabbins, must have some acquaintance with the Chaldee. The Gemara of the Talmud is *Chaldaic* in its idiom; and so are nearly all of the older Rabbinical writings. All the works of this class are, indeed, of a corrupt dialect and mixed nature; but they all *Chaldaize*.

“(5) The Chaldee is a very easy conquest to the well-grounded Hebrew student. A few weeks devoted to it will enable him to read it with as much facility as he does the Hebrew. Buxtorf's *Lexicon Chald. Talmud. Rabbinicum*, is a complete store-house of these dialects, and is a book which may be procured for a trifle. It is an “*opus triginta annorum* ;” and truly a paragon in this species of lexicography. Every biblical student should possess it. A Polyglott Bible will present the student with all the Targums; and Buxtorf's *Biblia Rabbinica* will not only give these, but all the distinguished Rabbinic commentaries, such as those of Kimchi, Jarchi, Aben Ezra, etc.”

After some remarks respecting the publication of such a work as the Chaldee Manual in this country, he adds:

“As to the work itself, the plan and the execution are throughout such as I can commend. The grammar is brief; but quite copious enough for the student who is well versed in Hebrew. In the text, notes, and lexicon of the Chrestomathy, will be found all that is needful

in an *introduction* to the Chaldee language. With Buxtorf's Lexicon and the Targums, one can easily make his own way, after reading this Chrestomathy."

A second edition of Prof. Winer's Chaldee Grammar appeared at Leipzig in 1842, revised and considerably enlarged. This was translated into English by the Rev. Hor. B. Hackett, D.D., Professor of Bibl. Lit. in Newton Theol. Institution, and published at Andover in 1845.

Revisiting my native land, after an absence of twenty-four years in the foreign missionary service in Greece and Turkey, it seemed to me due to the cause of Biblical literature that I should revise and re-edit the Chaldee Manual. This, with the full concurrence and approbation of Prof. Hackett, I have undertaken, availing myself of whatever seemed to be improvements in Prof. Winer's second edition, and incorporating numerous manuscript notes of my own. To the brief view of the Rabbinic dialect in the Appendix has been added a similar view of the Samaritan. The former is a Chaldaizing Hebrew, the latter a Hebraizing Chaldee.

I trust it will be found that the work has been decidedly enhanced in value, although somewhat diminished in size, by the omission from the Chrestomathy of the text of the Biblical Chaldee. The notes are preserved, and in the first edition the text also was printed for convenience of reference; but as every student has it already in his Hebrew Bible, it was thought that his interest would be best consulted by omitting it here, and thus diminishing the size of the book, and consequently its price.

This edition will be issued simultaneously in this country and in Great Britain. It is offered to the lovers of biblical and oriental study in both countries, with a prayer to the Author of the Scriptures, that He would condescend to employ it as a means of furthering in these highly favored lands the critical study of the Sacred Volume.

ELIAS RIGGS.

NEW YORK, January, 1858.

IN the tables of pronouns and numerals, and generally in the grammar, *unusual forms* are included in parentheses.

In references to the Scriptures, where the name of the Targum is not given, that of Onkelos is to be understood, when the passages cited are from the Pentateuch, and that of Jonathan, when they are taken from the prophets.

Distinct meanings of words are separated, in the vocabulary, by semicolons. Where two or more words are employed to express or illustrate the same definition, they are separated by commas.

INTRODUCTION.

CHALDEE LANGUAGE AND LITERATURE.



THE Aramean, one of the three grand divisions* of the Shemitish or Oriental languages, comprises two principal subdivisions; viz. the Syriac, sometimes called, by way of distinction, *West Aramean*, and the Chaldee, or *East Aramean*. The appropriate region of the latter was the province of Babylonia, between the Euphrates and Tigris, the original inhabitants of which (related in respect of their origin to the Hebrews and Syrians, and who should not be confounded with the *Chaldeans*, a tribe which occupied that region much later) cultivated this language as a distinct dialect, and communicated it to the Jews during the Babylonian exile.

The *Chaldeans* [Χαλδαῖοι, כְּשָׁדִים] originated, as is evident from a comparison of the statements of Greek authors, (particularly Xenophon.) with those of the Bible, in the mountains of Armenia. Partly overcome by the Assyrians, they removed to the plains of Mesopotamia, and especially of Babylonia, in the seventh century B. C. They afterwards not only gained their own independence, but rose to universal dominion on the ruins of the great Assyrian Monarchy. The name *Babylonians* (Ezra 4: 9) we apply, on the other hand, to the original inhabitants of Babylonia, who were of a Shemitish (Aramean) stock. To them belonged the language of which we are treating; and it may therefore not inappropriately

* Aramean, Hebrew, and Arabic.

be termed Babylonish. For, that the *Chaldeans* did not speak the same language as the descendants of Abraham who settled in Palestine did, nor even a kindred dialect, is clear from the Chaldaic names of gods, kings, and offices, which appear in the Old Testament after the time of Nebuchadnezzar, and which are connected with the Medo-Persian language, (see Gesenius' *Geschichte der Hebr. Sprach.* p. 62 seq.) but which admit no adequate explanation from the Shemitish dialects.

The appellation *Aramean* (language) is derived from 2 Kings 18 : 26, Isa. 36 : 11, Ez. 4 : 7, and Daniel 2 : 4. In the first two passages the name אַרְמִיָּת is applied to the dialect through which the Assyrian and Chaldean officers made themselves understood in conversation with Hebrews [Jews]; i. e. the universal language of the inhabitants of the Assyrian [Chaldean] kingdom *on this side* the Tigris. See Gesenius *Com. zu Jes.* Vol. I. p. 956 seq. In the last case, on the other hand, the Chaldean magians address Nebuchadnezzar in *Aramean*; which is indeed remarkable. It is manifest however that the same dialect is meant from the sequel, in which the speech of the magians is inserted in the Chaldee dialect, now so called. In the Greek and Latin languages the term *Aramean* is not wholly wanting, (comp. Strabo I. p. 212. ed. Siebenkees.) although *Syriac* is very extensively used in respect to Syria, Mesopotamia, and Babylonia, and specially of the *languages* of these countries. Comp. Xen. *Cyrop.* 7, 5. 31. Jerome on Dan. 2 : 4. Strabo II. p. 58.—On the name applied to the Chaldee by the Talmudists, see Lightfoot *Hor. Heb.* on John 4 : 2, and below No. 2.

Chaldaic. [לְשׁוֹן כְּשָׁדִים] in the Old Testament, signifies the language of the inhabitants of Chaldea proper, which, according to Dan. 1 : 4, was the court-language under Nebuchadnezzar. On the other hand, Philo uses *Χαλδαῖστὴ* of the Babylonian also, and even of the *ancient Hebrew*.

To what extent the Babyloneo-Aramean was cultivated, as a separate dialect, and whether it ever became the language of books, history does not inform us. That it continued in Babylonia, in connection with the proper Chaldee, as the language of ordinary intercourse, is evident, partly from the above-quoted Scripture passages and from several passages in Xenophon's *Cyropaedia*, but especially from the well known circumstance, that the exiled Jews found the Babylonish, as a *living* language, in the provinces to which they were carried. It appears also, from the remains of the *Pehlvi dialect*, that the Babylonish produced a very great influence upon the ancient language of the Chaldeans, (i. e. the Median.) See Gesenius *Com. über Jes.* Vol. I. p. 947.

2. By means of the Jews the Chaldee was transplanted into Palestine, where it became the vernacular tongue, and was employed by them, as it had been in Babylonia, as the language of books. Though the Aramean as spoken by Jews partook somewhat of the Hebrew char-

acter, no entire or very important corruption of it took place; and to this circumstance alone the Babylonians are indebted for the survival, or at least the partial preservation, of their language, which, even in the mother country, has, since the spread of Islamism, become extinct.

The Jews however did not, *immediately* after their return, adopt the Chaldee exclusively. It was not until the time of the Maccabees, that this language completely displaced the Old Hebrew, as Gesenius has demonstrated. *Gesch. d. Heb. Spr.* p. 44. Concerning the Chaldee as the language of books among the Jews, see No. 3. It is clear from Ezra 4: 7, 8, that it was also the government-language of the western provinces of the Persian empire. The Samaritans also spoke a dialect very nearly resembling the Chaldee.

In later times, the name *Hebrew* (ἑβραΐς, ἑβραΐς διάλεκτος, γλῶσσα τῶν ἑβραίων, ἑβραϊστί), was transferred to the Babylonish dialect; comp. Prol. to Sirach, John 5: 2, 19: 13. Acts 21: 40, 22: 2, 26: 14. Rev. 9: 11, 16: 16. Jerome Prol. to 1 Macc. It was even called πάτριος γλῶσσα, φωνή. 2 Mac. 13: 37. Joseph. Jewish War, Pref. § 1. The Talmudists, on the other hand, call the Chaldee, in distinction from the Old Hebrew, לשון דעבר הנהר. See Lightfoot on John 5: 2. Also סורסי [Syriac] Baba Kama fol. 83, 1. Sot. 49. 2. Pesach. 61. 1. Compare C. H. Zeibich de lingua Jud. Heb. tempore Christi. Viteb. 1741. The name *Chaldaic* did not, however, become totally obsolete. We find it again in Jerome, Prol. ad Tob., Judith.

It is plain, from the nature of the case, that the Babylonish language would, as spoken and written by Jews, i. e. by those who inhabited Palestine, receive something of the Hebrew character. That such was the fact will be more particularly shown below, No. 3. Still the assertion is incorrect, that the Chaldee which we have, (and which has come to us only through the Jews,) has been extraordinarily corrupted by them, or is a mixture of Hebrew with pure Babylonian. See Michaelis Abh. v. d. Syr. Spr. 36 seq. Wahl Geschichte d. morg. Sprachen. § 78 seq. Meyer Hermeneut. d. A. T. vol. I. p. 266. Comp. Jahn, Einleitung in das A. T. I. 248, 284. For, from a comparison of the Chaldee (as it is found in the old Targums, for example) with the Syriac, which we learn from native Syrian authors, it is evident that the Chaldee has all the most important peculiarities of grammatical form and syntactical construction, as well as the greatest part of its stock of words—*copia verborum*, in common with the Syriac. Its prominent features are those of an *Aramean* dialect. On the other hand, those traits in which the Chaldee differs from the Syriac and agrees with the Hebrew, are few; and those few relate mostly to orthography and punctuation. See No. 4. But why may not all this be regarded as dialectic difference? As widely as the Aramean was extended,

it was natural that, like other languages extensively in use, it should split up into different dialects. The Hebrew and Phenician, notwithstanding their original relation and vicinity, exhibit variations of this kind. Besides, it would be difficult, on the other supposition, to say why the Jews varied from the Aramean character in so few points, and those such as differed from the Hebrew not more than others which they have left untouched: why for example, they said *רִקְטָל* instead of *נִקְטָל*, *קִטְלָא* instead of *מִקְטָלָא*, which certainly did not savor more of foreign idiom than *מִלְבִּין* for *מִלְבִּים*, *יִזְמָא* for *הַיּוֹם*, or *מִקְטָל* for *קִטּוֹל*.

The periods of Persian and Grecian supremacy introduced some Persian and Greek words into the Babylonish (though less than into the Syriac); whence even the Targum of Onkelos is not free from Greek words. But the Saracen dominion, which commenced with the invasion of Babylonia by the hosts of the Kaliphs, A. D. 640, soon swept away the ancient language of the country, so that at the present day scarce a relic of it exists in the East.

Note 1. There is a modern *Syriac* dialect spoken by the Nestorians on the plain of Oroomiah and in the mountains of Koordistan. See Smith and Dwight's *Researches in Armenia*, vol. II. p. 212. and Perkins' *Residence in Persia*, p. 11. The language of the Jews in the same region closely resembles this. So do those remains of Aramean which are found farther south in Mesopotamia. The fact that these remains have sometimes been called Chaldee, has perhaps arisen from the circumstance that a portion of the nominal Christians among whom they are found (viz., those who acknowledge the authority of the see of Rome) have been designated as the Chaldean church; or, perhaps, from the fact that these Christians reside in the region of the ancient Chaldea. Niebuhr, speaking of these remains, (*Reisebeschreibung*, vol. II. p. 352.) calls them indifferently Chaldee or Syriac. The subject is worthy of further investigation.

Note 2. Other Aramean dialects are, the *Samaritan*, preserved in a translation of the Pentateuch and a few hymns; the *Zabian*, in the books of the Zabians or Christians of St. John; and the *Palmyrene*, only in inscriptions. The first of these is more nearly related to Chaldee, and the others to Syriac.

3. The principal remains of the Chaldee dialect in our possession are the following. (1) In the canonical books, Ezra 4:8—6:18, 7:12—26. Daniel 2:4—7:28, Jerem. 10:11. (2) A class of translations and paraphrases of the books of the O. Test. [Targums] which have originated in different ages, and which exhibit very considerable varieties of linguistic and exegetical character.

Gen xxxi - 47

Note 1. In respect to linguistic character, with which alone we are at present concerned, these remains of the Babylonish dialect may be divided into three classes. The purest Chaldee (i. e. the freest from Hebraism) appears in the *Targum of Onkelos* on the Pentateuch. Similar to this in respect to words, orthography, and grammatical construction, but somewhat inferior, is the *Biblical Chaldee*, which is interspersed throughout with Hebrew peculiarities; e. g. the substitution of ה for א whether quiescent or not, the Plural termination ם—, the Dual form, the conj. Hophal. Finally, the *remaining Targums* are composed in a language, not only abounding in foreign words, but exhibiting many peculiar forms, (e. g. *Hiphil* אִזְקִרִים from קִרִים, מ preformative of the Infin. Paël, Ithpeël, and Ithpaäl,) part of which resemble the Syriac or Rabbinic, (as נ prefixed to the 3d p. Fut. and the syllable נָ prefixed in Passives,) and part arise from contractions, (as in the numerals.) These peculiarities have been noticed, though inadequately, by Eichhorn (Einl. ins A. T. II. 6 seq. 90 seq.) They deserve indeed to be collected into a separate treatise. In the sequel the later Chaldee will constantly be distinguished from the earlier.

Note 2. The language of the Talmud is commonly termed *Chaldee*. The Mishna and the Gemara are however very different. The former is written in a dialect nearly resembling the Hebrew, and is only disfigured by some Chaldee forms; the style of the Gemara exhibits the fundamental characteristics of Chaldee, both in respect to the roots of words and their grammatical conformation—still it is to be regarded, especially the Jerusalem Gemara, as a *very corrupt* Chaldee. Its grammar needs therefore to be treated separately. See J. E. Faber Anm. z. Erlernung des Talmud. und Rabbin. Gött. 1770.

Note 3. The Syrochaldaic originals of several of the Apocryphal books [those which were written in Palestine] are lost. See Jerome Prol. ad Tob., Judith, 1 Macc. and the Intrr. of Eichhorn, Bertholdt, and De Wette. Josephus also wrote his work on the Jewish War in the Syrochaldaic language, (Jewish War, Preface § 1.)

4. The Chaldee with which we are now concerned sustains, as is apparent from the slightest observation, a near relation to the Syriac, and shares with that dialect all its essential peculiarities, both in respect to the forms of words and their themes, but differs from it in details sufficiently to claim separate individuality as a dialect. These variations concern rather the grammatical forms than the themes of words, and especially punctuation, in which the Chaldee nearly accords with the old Phenician and Hebrew.

Note 1. On the connection of Chaldee with Syriac, see Michaelis Abhandl. von der syr. Sprache, pp. 12 seq.

Note 2. A full consideration of Chaldee *ground-forms* would be out of place here. I shall only notice the change of letters for others of somewhat different sounds, in such words as the Chaldee has in common with the Hebrew. In consequence of that flat pronunciation which characterises the Aramean dialects, we frequently find ד and ה substituted for the Hebrew ז and ש; e. g. דְּבַח to offer (sacrifices), דְּהַב gold, דְּרַע seed, דְּבַר to break in pieces, הַיִּר an ox; and ט for צ, as טוֹר a rock, עֲצָא counsel. Besides these, ס is used almost constantly instead of ה final, צ is sometimes changed into ע, as אַרְע [אַרְץ]. (On the cause of this change, compare Gesenius Heb. Lex. letter ע); נ into ל, as אֶלְמָלָא a widow. Finally, it is scarcely necessary to remark, that letters of the same organ may be interchanged; e. g. פְּבַרְיַח [Heb. גְּפַרְיַח] brimstone, קוֹבַע [Heb. כּוֹבַע] a helmet, טָצָא [Heb. תָּצָא] to wander.

Note 3. In respect to *grammatical* forms, the Chaldee shares the following peculiarities in common with the Syriac.

(1) The same forms of words are pronounced with fewer vowels than in Hebrew, so that the consonants predominate in grammatical formations; as, קָטִיל, מִלְּךָ, קָטִיל.

(2) The *emphatic state* (of nouns) equivalent to the article in Hebrew and Arabic.

(3) The use of הַ as a sign of the Genitive case; also as a Relative Pronoun; and the formation of Possessive Pronouns from הַיִּל and suffixes as הַיִּלְיִי mine, הַיִּלְיִי thine.

(4) ל as a mark of the Accusative.

(5) The termination יָ— for the plural of masculines.

(6) Distinction of genders in the 3d p. plur. Pret. of verbs.

(7) The formation of Passives by prefixing the syllable אֶתְ.

(8) The formation of the third conjugation like אֶתְקַטֵּל.

(9) Imperatives Passive.

(10) Two participles in the Actives of the second and third Conj.

(11) The use of the participles with pronouns for a separate tense.

(12) The preference of ס to ה as a termination of words; e. g. מְלָקָא a queen, and the consequent confusion of verbs לָא and לָהּ.

(13) The use of pleonastic suffixes before the Genitive.

(14) The use of the 3d p. pl. of Actives in a Passive sense.

Note 4. Peculiarities of the Chaldee, in which it differs from the Syriac, and in some of them more nearly resembles the Hebrew. (1) Preference of the clearer-sounding vowels. Thus *a* is often substituted for the Heb. and Syr. *o*; e. g. פְּהַב, Syr. פְּהַב; אֶלְהָא, Syr. אֶלְהָא; עֲלָם, Heb. עֲלָם; אֶנְשׁ, Heb. אֶנְשׁ; קַל, Heb. קוֹל; קְרָא, Syr. קְרָא; the plural termination of feminines יָ— instead of Syr. יָ—. So the Chaldee often has י where ה occurs in Syriac, e. g. כָּל, כָּל; and — for the Syr. —; e. g. תְּקַטֵּל, Syr. תְּקַטֵּל.—(2) Avoiding diphthongs; compare יוֹמָא with

מֶמְעָא, מְלִכִּי const. st. with מְלִכָּא, אֲוִלִּיד with אֲוִלִּי, גְּלִד with גְּלִי; also otiant letters; compare מְלִכִּי *my king* with מְלִכָּא, קְטָלִי with קְטָלָא, קְטָלָא with קְטָלָא.—(3) The possibility of doubling letters not guttural; as קְטָל, קְטָלָא.—(4) The tone regularly on the ultimate; מְלִכָּא, מְלִכָּא.—(5) The formation of the Inf. except in Peal without the prefix מ, &c.—In respect to orthography, it may be remarked here that the *scriptio plena*, or full mode of writing quiescents, is decidedly prevalent in Chaldee.

THE FOLLOWING ARE THE PRINCIPAL HELPS TO THE STUDY OF CHALDEE.

I. LEXICONS.

J. Buxtorfii († 1629) *Lexicon Chaldaico-Talmudico-Rabbinicum*. Basil. 1640. fol.

Edm. Castelli *Lexicon Heptaglotton*. London, 1669. fol. (This work contains a complete Chaldee Vocabulary.)

M. J. Landau, *Rabb. Aram. Deutsch. Wörterbuch zur Kenntniss des Talmud., der Targum. u. s. w.* Prag. 1819.

II. GRAMMARS.

(a) Of the Shemitish dialects generally, or at least of the Aramean dialects.

J. Buxtorf. *Gram. Chald. et Syr.* Basil. (1615) 1650. 8vo.

Lud. de Dieu († 1642.) *Grammatica Ling. Orient. Heb. Chald. et Syr. inter se collatarum*. Lugd. Bat. 1628. 4to. Frcf. a. M. 1683. 4to.

J. H. Hottinger († 1667) *Gramm. quatuor linguar. Heb. Ch. Syr. et Arab. Tigur.* 1649. 4to. Heidelb. 1658.

Andr. Sennert († 1689) *Hypotyposis harmonica ling. Or. Chald. Syr. et Arab. cum matre Heb. Viteb.* 1653. 4to.

Car. Schaaf († 1729) *Opus Aram. complec. Gram. Chald. Syr. &c.* L. Bat. 1686. 8vo.

Ign. Fessler *Instt. Ling. Orient. Heb. Ch. Syr. et Arab.* Vratisl. 1787, 1789. 2 vols. 8vo.

J. Gottfr. Hasse († 1806) *Prakt. Handb. der aram. Sprache.* Iena 1791. 8vo.

J. Jahn († 1817) *Aram. oder chald. u. syr. Sprachlehre.* Wien 1793. 8vo.—*Elementa Aram. s. Ch. et Syr. ling. lat. reddita et accessionibus aucta ab Andr. Oberleitner,* Vindob. 1820. 8vo.

J. S. Vater, *Handbuch der hebr. syr. ch. und arab. Gramm.,* Leipzig, (1802) 1817. 8vo.

† The obelisk designates, throughout this list, the year of an author's decease.

(b) Of the Chaldee language only.

Chph. Cellarii (†1707) *Chaldaismus sive Grammatica nova Linguae Chaldaicae*. Cizae. 1685. 4to.

Henr. Opitii (†1712) *Chaldaismus targ. talm. rabb. Hebraismo harmonicus*. Kil. 1696. 4to.

J. Dav. Michaelis (†1791) *Grammatica Chald.* Goett. 1771. 8vo.

Wilh. Fr. Hezel *Anweis. zum Chald. bei Ermangelung alles mündl. Unterrichts*, Lemgo. 1787. 8vo.

N. W. Schröder (†1798) *Instt. ad fundam.—Chaldaismi bibl. brevissime concinnata* (1787) ed. 2. *aucta et emend.* Ulm. 1810. 8vo. (a proper appendix to the Hebrew grammar of this author. See Eichhorn's *Bibl.* VIII. 694.)

F. Nolan, *An Introduction to Ch. Grammar*. Lond. 1821. 12mo.

W. Harris, *Elements of the Chaldee language*, Lond. 1822, 24 pp. 8vo. (republished at N. York.)

Jul. Fürst, *Lehrgebäude der Aramäischen Idiome in Bezug auf die indogerman. sprachen.* (1 Thl. *Formenlehre der Chald. Grammatik.*) Leipzig, 1835. 8vo.

G. B. Winer, *Grammatik des biblischen und targumischen Chaldaismus*, Leipz. 1824, and 2d ed. 1842. 8vo. (the basis of this work.)

III. CHRESTOMATHIES AND READERS.

Geneseos ex Onkelosi paraphr. Chald. quatuor priora capita unâ cum Dan. c. 2. Chald. Ed. W. Fr. Hezel. Lemgo, 1788. 8vo.

Geo. Lor. Bauer (†1806.) *Chrest. e paraphras. Chald. et Talmude delecta c. nott. et ind.* Nürnberg. 1792. 8vo. (See Eichhorn's *Bibl.* IV 895 seq.)

J. Jahn, *Ch. Chrestomathie grösstentheils aus Handschriften*. Wien, 1800. 8vo. (without a vocabulary.)

H. Adolf. Grimm (†1813.) *Chald. Chrestomathie mit einem vollständigen Glossar*. Lemgo. 1801. 8vo.

G. B. Winer, *Chal. Lesebuch, aus den Targ. d. a. T. ausgewählt*, Leipz. 1825. 8vo.

The Hebrew Lexicons generally contain also the Chaldee words which occur in Daniel and Ezra. The older Hebrew Grammars, (compare those of Alting and Danz,) contained also brief instructions for Chaldee..

CHALDEE GRAMMAR.

PART I.

ORTHOGRAPHY AND ORTHOEPY.

§ 1. *Consonants.*

THE Chaldee is written with the same characters as are employed in Hebrew; and, so far as we can trace its ancient history, was never expressed by any others. Indeed the square character, now termed *Hebrew* by way of distinction, appears to have belonged originally to the Chaldeans, (Babylonians,) and to have taken the place of the old Hebrew character among the Jews in the age succeeding the Babylonish exile.

The most ancient Phoenician, the Samaritan and the Hebrew coin-letter alphabets are essentially the same. The letters of the Palmyrene inscriptions, (the oldest of which date back to the first century after Christ,) much more resemble the square character. So do the letters of the Egyptian Aramean inscriptions, which are still more ancient. See Gesenius' *Geschichte der Hebr. Sprache und Schrift*, pp. 140 seq. Wood's *Ruins of Palmyra*, (the plates,) and Kopp's *Bilder und Schriften*, II. 245 seq.

§ 2. *Punctuation.*

1. The vowel-points, which are employed in Hebrew, have been transferred to the Chaldee, and appear in many manuscripts, and most editions of the Chaldee text. Since

it is evident that these points are the work of the Jews, and were invented several centuries after Christ, it is plain that the Chaldee must originally have been written without vowel-points. Thus the Palmyrene inscriptions exhibit no vowel-marks. But the letters י ו א [*matres lectionis*] were earlier employed, in doubtful cases, as a guide in reading.

The last-mentioned fact is clear from such orthographical phenomena as חֻּוֹכְמָא, בְּלִשְׁאֲזַר, מְלָאח, Dan. 2: 35, etc. and from the abundant use of the *scriptio plena* throughout.

2. The transfer of the Hebrew vowel-points to the Chaldee took place in an age when the vowel system of the Jews was yet in an imperfect state; and in later times, the pointing of the Chaldee text, especially that of the Targums, did not receive the same attention which was devoted to the Hebrew. These circumstances exhibit clearly the reason why the punctuation of the Chaldee writings appears, at present, far less regular than that of the Hebrew. This irregularity is indeed so great that not only do different copies and editions, (especially those of London and Venice,) differ widely from each other, but there prevails throughout an extreme variableness in the use of the long and short vowels.

On the variable punctuation of the Targums, see Eichhorn Einl. ins A. T. Part 2. p. 24 seq.

3. Long vowels sometimes occur in a mixed syllable without the tone, and *vice versa*, short vowels in a simple syllable. (Especially are ו and א employed altogether promiscuously, to which usage only a slight tendency is noticeable in Hebrew. See Gesenius Lehrgebäude p. 60.) For examples of the former comp. הוֹנִינָה Deut. 23: 16, אִתְרִינִין Jer. 49: 19, אֵלִין [allin] Dan. 4: 4; of the latter קֵטְלוּ.

4. The violation of the rule of Qamets Hhatuph, in such cases as חֻּוֹכְמָא is only apparent. The ו is only a superfluous *mater lectionis* and is by no means to be regarded as quiescing in Qamets Hhatuph, or as a consonant [*Hhāvchma*] since it is written without Sheva. In general, however, Qamets Hhatuph seldom occurs in Chaldee words.

DAGHESH.

5. *Daghesh lene* is subject to the same general rules as in Hebrew.

a. The pron. suff. כּוֹן and כּוֹן never receive it.

b. In some editions, בַּיְתִי in the middle of a word is treated as a diphthong, and the next letter does not receive *Daghesh lene*; as בַּיְתִי *baithî*. Generally however י is regarded as a proper consonant, and we find בַּיְתִי גַלְתִּי *bây-tî, gelây-tâ*.

c. Nouns of the form מְלִיךָ (Heb. מֶלֶךְ) are treated as though the ground-form was מֶלֶךְ, and *Daghesh* is inserted in the כ where a mixed syllable precedes; as מְלִכָּא, מְלִכִּי.

6. *Daghesh forte* compensative

a. Is inserted in the first radical of verbs עָע; e. g. אֲדַק for אֲדַק, Aphel from דַּק.

b. In ת of the passive prefix אָת it compensates for the omission of א the characteristic prefix of Aphel, e. g. אָתֶקְטַל for אָתֶקְטַל.

Note. The peculiarity of the Chaldee in both these cases is, that the letter for which compensation is made would, if the word were fully written, have *succeeded* the letter in which *Daghesh forte* is inserted. In Hebrew this is unusual, and where it occurs might perhaps be denominated Chaldaism.

c. Sometimes, especially in the later Chaldee, it compensates for the omission of quiescents and consequent shortening of the vowel preceding the letter in which *Daghesh forte* is inserted; as אָלְנָא instead of אָלְנָא, Gen. 3 : 2, Pseud. Jon. The converse of this also takes place; § 7. a. (2.)

7. Forms which regularly exhibit *Daghesh forte*, but sometimes appear with a different orthography.

a. The letter נ sometimes takes the place of *Daghesh forte*, even where the radical form does not exhibit a נ; e. g. הַנְּצִל Dan. 2 : 25, instead of הַנְּצִל or הַנְּצִל from נָצַל. This may have arisen from an imperfect acquaintance with Chaldee. A Jew, on perceiving that נ was expressed in Chaldee in many cases where his own language required *Daghesh forte* or a long vowel compensating for it, would perhaps be liable to employ it even where it was not required by good Chaldee usage. See below § 6. a. note. Gesenius, *Lehrg.* § 33. 3.

b. Very frequently no compensation is made for the exclusion of *Daghesh forte* from gutturals; e. g. הַקְּרִבִּי Gen. 3 : 3, נַחַשׁ 2 K. 21 : 6.

c. As in Hebrew, *Daghesh forte* is sometimes dropped when the letter in which it would regularly be inserted has Sheva.

MAPPIQ.

8. Mappiq is inserted, as in Hebrew, in ה where it is not quiescent.

a. In the Pronominal suffixes ה־ָ and ה־ִ, comp. § 8.

b. In ה when it occurs as the last radical of a verb or noun and is not quiescent; e. g. גָּבַהּ Ps. 131 : 1, אָלַהּ Dan. 2 : 28.

ACCENTS.

9. *a.* In the Chaldee portions of the original Scriptures, the same accents are employed, and subject to the same rules, as in Hebrew, only that the half-accent Metheg is much less regularly and less frequently inserted than in Hebrew.

b. In the Targum of Onkelos, the train of accents is substantially the same as in the original text. See Chrestomathy Part I. Note on No. 1.

c. To the text of the other Targums no accents have been appended.

§ 3. *Tone-Syllable.*

The tone falls in Chaldee, (as in Hebrew,) usually on the last syllable. The following forms are exceptions, and are accented on the penultimate.

1. Segholate nouns which follow the Hebrew form; as מֶלֶךְ, טַעַם, בְּנִין, which however occur almost exclusively in the biblical Chaldee.

2. Verbal forms terminating in הָ א־ָ נָא וְ־ָ and וְ־ָ; as קִטְלָהּ, קִטְלָא, קִטְלָנָא, קִטְלִי, קִטְלוּ.

3. The suffixes וְ־ָ הִי־ָ נָא־ָ הָא־ָ נִי־ָ; e. g. מִלְפָּהָא, רִגְלָנָא, הוֹדְעָתִי, &c.

The German and Polish Jews place the tone in Chaldee (as they also do in Hebrew) on the penult. Whether this was the ancient Babylonish accentuation, cannot be decided from the accentuation prevalent in Syriac; since two closely related dialects may differ widely in this respect. Were

the vowels of the Chaldee, as we have them, entirely conformed to the old Babylonish pronunciation, we should have, in them, a clew to the ancient accentuation.

§ 4. *Of reading unpointed text.*

As points have not been attached to all the Chaldee text, and since the unpointed, (besides the use of the *mattres lectionis* א, ו, י, which obtains likewise in Heb.) presents some peculiarities, it may be well here to notice, as an assistance in reading without vowels, one usage at least, which obtains in the Targums, viz. that a double ו or י is sometimes employed,

(a) In the middle of a word, either to indicate that these letters are moveable; as מצוּוּתָא i. e. מְצוּוּתָא, תניינא i. e. תְּנִינָא; or that they are to be pronounced double; as אַתְדוּוּחַת i. e. אַתְדוּוּחַת, חַיִּיבִין i. e. חַיִּיבִין.

(b) In the end of a word, especially when it is necessary to distinguish between the pronouns יְ- and יִ-; as רַגְלִי i. e. רַגְלִי.

Note. Only one *abbreviation* occurs in the Targums, viz. יי for יהוה. The Talmud abounds with them. See J. Buxtorf De Abbreviat. Hebr. Basil. 1640. 8v.

PART II.
ETYMOLOGY.

CHAPTER I.

GENERAL PRINCIPLES WHICH REGULATE THE DERIVATION AND INFLECTION
OF WORDS.

§ 5. *The subject generally.*

1. BEFORE entering upon the derivation and modifications of the various parts of speech, it will be necessary to notice briefly the general principles according to which these changes take place. In Chaldee, as in every other language, these changes respect partly consonants, and partly vowels, which will naturally divide this subject into two parts.

2. It is proper to distinguish, among the changes of consonants and vowels with which we meet in the inflections of the parts of speech, between those which are *necessary*, and those which are the result of *euphony*. The former class includes those changes which are essential to permanent forms,—those which run through the language, and which form, so to speak, its substratum. Such are the terminations of the persons in verbs, and of the numbers in nouns. Those changes, on the other hand, may be reckoned *euphonical*, which are not essential to the form, but result simply from facility of utterance;

as *קַטְלִין* instead of *קָטְלִין*, *בְּאַדְרִין* instead of *בְּאֲדִין*, *אַתְּסֶהָר* instead of *אַתְּסָהָר*. So in Latin we have *imminutus* for *inminutus*, *mi* for *mihi*, *hodie* for *hoc die*, &c. It is plainly with this latter class of changes that we are at present chiefly concerned.

§ 6. *Mutations of Consonants.*

The derivation and inflection of words, so far as they depend on the consonants, are effected by other letters (beside those which compose the root) being prefixed, inserted, or suffixed; or by the radicals themselves being omitted, doubled, or commuted with other letters; e. g. *מְקַטֵּל*, *קַטְוֵל*, *קַטְלָנָא*, *קַטֵּל* from *קָטַל*; *טָב* from *טוּב*; *גָּלִי* from *גָּלָא*. For these purposes the Chaldee employs the letters א, ה, ו, י, מ, נ, ת. It belongs to the details of etymology to exhibit the manner in which these servile letters are employed in each particular case. Those changes only will be noticed in this place, which, in the formation and inflection of words, are the results of euphony. Such are the *assimilation*, *transposition*, *omission*, *commutation*, and *insertion* of consonants.

a. Assimilation takes place regularly, (1) Of the letter נ, when it occurs as the final consonant of a mixed syllable and immediately precedes another consonant. Thus instead of *יִנְפֵק* is commonly written *יַפֵּק*, *מִנְפָּהָב* instead of *מִנְפָּהָב*. Comp. § 18.—(2) Of ת in the passive prefix אַת with a succeeding ט or ר, more rarely with any other letter. See § 10. 5.

Note. The converse of this takes place, when, instead of doubling a consonant, the letter נ is inserted; e. g. *קַנְיִי* for *קַיִי*; *אַנְבָּה* for *אַבָּה* Job 31:12. Dan. 4.9. (This takes place however in only a few words which must be learned by practice.)—י also is so used in the later Targums; e. g. *אַיְקָרוֹן* instead of *אַקָרוֹן* Gen. 38:9. Pseudo-Jon. *מִיֵּלִי* instead of *מֵיִלִי* Eccl. 10:12.

b. Transposition. The ת of the passive preformative

ת regularly changes places with the first radical, when that happens to be a sibilant (ז, ס, צ, ש or שׁ); e. g. אֲשַׁחֲכֶה, אֲסַחֲחֶה, אֲצַטְטֶב.

c. The following letters are *dropped*. (1) י and נ in some forms in which they would stand in the beginning of a word without a vowel; e. g. פָּק instead of נִפְּק, דַּע [Imp.] for יִדַּע.—(2) Consonants destitute of vowels, by contraction; e. g. אֲחַשֶׁר instead of אֲחַשְׁרֵי, תִּרְיֹסר instead of אֲעַסֶּר. Here belong also אֲבֵד instead of אֲעַבֵּד, סִרְתָּא instead of סִעֲרֵתָּא Ex. 9:31, Jon.—(3) נ without a vowel and in the end of a syllable, of participles changed into tenses; e. g. קָטְלִיתוּן for קָטְלִינְתוּן.—(4) Very frequently the quiescents; e. g. יִמְרֹן instead of יִמְרוּן, הִזְהִי instead of הִזְהִי.—(5) ת in the end of words, constantly in the absolute state of feminine forms like מְלָכֹת;—also in the later Targums בִּי for בֵּית Gen. 22:19, Jon.

d. *Commutation* takes place, especially of *quiescents*; (1) When one quiescent letter is exchanged for another capable of quiescing in the same vowel; as מִיבֵד instead of מֵאבֵד, (which is merely an orthographical change);—(2) When a quiescent, homogeneous with the characteristic vowel of a particular form, is substituted for one which would be heterogeneous; as אֲקִים for אֲקֹם (אֲקֹם).

But those numerous cases of verbs ל"א do not belong here, in which י appears instead of א; nor such instances as קִדְמִיָּה instead of קִדְמֵאָה; for in these cases the י is only the *original* consonant (which had been displaced by another) restored. See above.

e. *Insertion*. א prosthetic is sometimes inserted in cases where otherwise a syllable would commence with two consonants; e. g. אֲשַׁתִּי, אֲבָרִי. Here belong also such cases as אֲחַתְּזִר instead of אֲחַתְּזִר, אֲחַתְּקַטֵּל instead of אֲחַתְּקַטֵּל. For *Daghesh forte* is here *euphonic*, being primarily designed to shorten the pronunciation, (see Gesenius, Lehrgeb. p. 860,) though it constantly indicates the

doubling of the consonant; and for this purpose the vowel of the \aleph falls back to the η of the prefix.

§ 7. *Vowel-changes.*

The derivation and inflections of words are effected, in the second place, by *vowels*, when forms of words derived from the same ground-form are characterized by different vowels; ex. מִלֵּךְ from מֶלֶךְ, קָטַל from קָטַל, סָבַל from סָבַל. It is impossible to decide, in each particular case, why such and such vowels have been selected as characteristic of the form. We can distinctly ascertain, however, what are the characteristics of particular forms; and this again must be referred to the details of etymology. Only some variations from the general principles which regulate these forms, and some other modifications of vowels which result from facility of pronunciation, will be noticed here. Vowels, in the course of formation and inflection, are *commuted*, *transposed*, *dropped*, or *inserted*.

a. Commutation of vowels; (1) Short for long, when a mixed syllable loses the tone; as פְּלִיטָה from פֶּלֶט, חֲזָה from חָזַן, עֲקָר const. state of עָקַר. In these cases $\overset{\circ}{\text{u}}$ pure generally becomes $\overset{\circ}{\text{u}}$; and $\overset{\circ}{\text{u}}$, $\overset{\circ}{\text{u}}$. When the long vowel remains unchanged, either that is impure, or the last consonant of the ground-form is thrown forward and pronounced with the suffix; e. g. שְׁלֵמִיכוֹן Dan. 3 : 31. So constantly in Hebrew; as דְּבָרָה. See above § 2. 2.— (2) Long vowels take the place of short;—in pause; as פְּסָה Dan. 2 : 32, אָמַר Dan. 4 : 6, אָהָה Gen. 4 : 11, מִשְׁלָה Ex. 4 : 13, (though this is not universally the case; comp. Dan. 2 : 9, 17);—before a guttural which would regularly be doubled; as מְבַרְרָה instead of מְבַרְרָה, מִאֲרָעָה instead of מִאֲרָעָה, (although this likewise is not without exceptions, especially if the guttural be ה or ח. Dan. 4 : 16, 24);—

before other consonants, less frequently; as אִיקָרוֹן instead of אִקָרוֹן Gen. 38 : 9. Ps. Jon. see § 6. a.;—when a quiescent which would regularly have a composite Sheva, drops it and quiesces in the preceding vowel; as לֵאדִין instead of לֵאֲדִין.—(3) It is for the sake of euphony that, in final syllables which terminate in a guttural, Pattahh is usually found before it, instead of the usual characteristic vowel; as יִשְׁלַח instead of יִשְׁלַח, יִשְׁבַּח instead of יִשְׁבַּח; also that when a syllable terminates in a quiescent preceded by a heterogeneous vowel, that vowel becomes homogeneous; e. g. אֹוֹסִיף instead of אֹוֹסִיף.

The case of *simple* syllables, in which long vowels have displaced the short ones, does not belong here. In most of these instances, the *punctuators* probably employed the short vowels; and such forms as שְׁמַעוּ, בְּקָרוּ occur only in particular editions.

b. Transposition of vowels takes place in some monosyllabic forms of verbs, the vowel of which is between the last two radicals, when they receive a pronominal suffix; as קָטְלָהּ from קָטַל;—also in some contracted forms of verbs עֵעַ; as יִדְקַק for יִדְקַק;—and finally, in cases like קוּם for קוּם, מִצְתִּי for מִצְתִּי, when the moveable א or ו, etc. throws back to the preceding consonant its own vowel, for the sake of quiescing in it.

c. Vowels are dropped, in the final syllable of ground-forms, only when formative syllables are added, and then much less frequently than in Heb.; e. g. עֲלָמָא from עָלַם, קָטְלִין from קָטַל, פְּרִזְלָא from פְּרִזַּל, יִקְטְלִין from יִקְטַל. The vowels most frequently omitted are Pattahh, Tseri and Hhireq.

d. Finally, vowels are inserted; (1) When two consonants would otherwise stand together without a vowel in the beginning of a syllable; as יִקְטַל from קָטַל, לְמִלְךָ from מִלְךָ. The vowel most commonly employed in such cases to facilitate pronunciation is Hhireq. But when

the following consonant is a guttural, and has a composite Sheva, the preceding consonant takes the short vowel corresponding with this Sheva; as **וַאֲנִי**, **לְאָסֵר**.—(2) In cases like **הַעֲבֹדוֹן** Ez. 7:18, **הַחֲרִיבָה** Ez. 4:15, instead of **הַעֲבֹדוֹן**, **הַחֲרִיבָה**; where three consonants would come together, in the beginning of a syllable, without a vowel.

Note. In case (1) the inserted vowel regularly belongs to the first of the two consonants which would have been without vowels. In the later Targums, a practice somewhat different prevails to considerable extent. Instead of a *short* vowel under the first consonant, a *long* vowel appears under the second; e. g. **וַאֲמִיר** instead of **וַאֲמִר** Gen. 3:1. Ps. Jon. et passim. **הַמְחִילָא** instead of **הַמְחִילָא** Gen. 3:24. Ps. Jon.

CHAPTER II.

PRONOUNS.

§ 8. *Personal and Possessive Pronouns.*

1. Personal pronouns are divided, as in Hebrew, into two classes, separate and suffixed. The former express, with some exceptions, the nominative case, and the latter the oblique cases.

TABLE OF THE SEPARATE PRONOUNS OR GROUND-FORM.

Singular.		Plural.	
1. c.	אֲנִי , (אֲנִיָּה)	<i>I</i>	1. c. אֲנֵחֶמָּא , נֵחֶמָּא , (אֲנֵן) <i>we</i>
2. c.	אַתָּה , (אַתָּהָה)	<i>thou</i>	2. m. אַתְהוֹן , אַתְהוֹנָה } 2. f. אַתְהוֹן , אַתְהוֹנָה } <i>ye</i>
3. m.	הוּא , (אִיהוּ , אִיהוּהוּ)		3. m. { הֶמְהוֹן , (הֶמְהוֹנָה) הֶמְהוֹן , הֶמְהוֹנָה } <i>they</i>
	Prov. 25:20, like the Syr.)	<i>he</i>	
3. f.	הִיא , (אִיהֵא , אִיהֵי)	<i>she</i>	3. f. הֶמְהוֹן , (הֶמְהוֹנָה) }

2. The suffix (or inseparable) pronouns are appended to verbs, to the signs of cases (§ 60) and prepositions, or to nouns. In the last case they are usually translated by possessive pronouns, though the genitive of personal pronouns would more exactly express them; precisely as in

Greek, *πατήρ μου*, &c. The following are the suffixes attached to verbs.

1. c.	אֲנִי, (אֲנִי)	<i>me</i>	אֲנֵנוּ, אֲנֵכֶם (אֲנֵנוּ, אֲנֵכֶם)	<i>us</i>
2. m.	אַתָּה, אַתָּה	} <i>thee</i>	כֹּחֲךָ	} <i>you</i>
2. f.	אַתְּ, אַתְּ, אַתְּ		כֹּחֲךָ	
3. m.	הוּא, הוּא (הוּא, הוּא)	<i>him</i>	הוּנָה, הוּנָה	} <i>them</i>
3. f.	הִיא, (הִיא)	<i>her</i>	הִנָּה, הִנָּה, הִנָּה	

Which of the forms is to be used in each particular case, is explained in § 16, where also will be found an explanation of the so-called *Nun epenthetic*, which is frequently inserted between the verbal form and its suffix.

3. The suffixes of nouns are divided, again, into two classes, viz. those attached to nouns singular, and those attached to nouns plural. The latter are expressed by somewhat lengthened forms, in which the *י* of the plural termination commonly appears. They are generally the following:

I. SUFFIXES TO NOUNS SINGULAR.

Singular suffixes.		Plural suffixes.		
1. c.	אֲנִי	<i>my</i>	אֲנֵנוּ	<i>our</i>
2. m.	אַתָּה	} <i>thy</i>	כֹּחֲךָ, כֹּחֲכֶם	} <i>your</i>
2. f.	אַתְּ, אַתְּ		כֹּחֲךָ	
3. m.	הוּא	<i>his</i>	הוּנָה, (הוּנָה)	} <i>their</i>
3. f.	הִיא, (in bibl. Ch. הִיא)	<i>her</i>	הִנָּה, הִנָּה	

Note 1. Twice, instead of הוּא appears הוּא Dan. 4: 15, 5: 8; the Targumists wrote likewise הוּא Gen. 1: 12, 21, or with the full orthography הוּא. Appended to the words אָב, אָח, and אָם which before suff. take the forms אָבִי, etc., the suff. of the 2d and 3d per. sing. take the forms אַתָּה, הוּא; the last of which forms occurs also elsewhere as a noun-suffix. Gen. 3: 5. Est. 1: 12.

The same forms are attached to *prepositions*, (excepting such as are originally plural nouns, § 44. 2.) and to the signs of cases לְ, לְ, etc.; as לְיָ, לְבִי, לְהֵא, etc. See below § 44.

II. SUFFIXES TO NOUNS PLURAL.

Singular suffixes.		Plural suffixes.		
1. c.	אֲנִי	<i>my</i>	אֲנֵנוּ, אֲנֵכֶם, (אֲנֵנוּ)	<i>our</i>
2. m.	אַתָּה, אַתָּה	} <i>thy</i>	אֲנֵנוּ, אֲנֵכֶם	} <i>your</i>
2. f.	אַתְּ, אַתְּ		אֲנֵנוּ, אֲנֵכֶם	
3. m.	הוּא, הוּא	<i>his</i>	הוּנָה	} <i>their</i>
3. f.	הִיא, (הִיא Dan. 7: 7, 19.)	<i>her</i>	הִנָּה	

Note 1. These suffixes are regularly appended, however, only to plurals masculine. Indeed, it is from the termination of such nouns, that the ם comes, which appears in the suffix of the 2d per. sing. and in all the plural suffixes. Feminines frequently take the sing. suff. ם, םה, etc. Gen. 20:17. Dan. 2:32, 5:2. Ez. 4:17, 6:18. Is. 1:4. Prov. 1:18. Gen. 47:9. In Syriac this is constantly the case. The Chaldee exhibits a medium between the usage of the Hebrew and that of the Syriac.

Note 2. The suffix ם is in some editions written ם׃ or ם׃׃. Frequently it appears abbreviated ם Dan. 5:10: 2 Sam. 11:8, 24. Ps. 119:4.—So also the feminine םה is in many editions written םה׃, so that the genders are not distinguished. Isa. 49:18. Ven.

Note 3. The possessive pronoun may be expressed separately from its noun by appending suffixes to היל (comp. of the relative הי, and ל, sign of the dative case); or, more rarely, to היר (comp. of הי relative and ה, sign of the genitive case); e. g. מלך הילך, thy king, lit. the king who [is] to thee. Usage has however made these particles mere signs of the genitive; for even to them ה (relative) is prefixed.

Note 4. Prepositions which are originally plural nouns take the suffixes of pl. nouns; e. g. בהרר; בקדמוהי, עלוהי, ביניכון. See § 44. 2. So also do אית [=Heb. יש.] לית its negative, and כמא, as; e. g. ליהוהי, איתרי, כמיהון, and the suffix must be rendered in the nominative case.

§ 9. Other Pronouns.

1. The *Demonstrative Pronouns* are, sing. masc. הַה (הַהֲדִין Jer. 26:9;) fem. הֵה, הֵיא; com. הַהֵן, הֵנָּה, (הֵנָּה,) הֵנָּן (Ps. 24:6, 52:8,) *this, that*; plur. com. אֵלֶּיךָ, אֵלֶּה, אֵל, אֵלֶּיךָ *these, those*.

Note. With the Hebrew article, הַהֲאֵלֶּיךָ (Ex. 20:1) are equivalent to our expressions *this very, precisely this*. So also are the forms אֵיהוּא, אֵיהוּא, אֵיהוּא (Ruth 1:16. Lam. 1:4.)

2. The *Relative Pronoun* is הַה (as a prefix), or הַה* (as a separate word), of both genders and both numbers. It designates regularly the Nominative or Accusative. How the other oblique cases are indicated, see in Syntax § 60.

3. The *Interrogative Pronouns* are expressed, sometimes, according to the Hebrew analogy, by מַהן *who?* of

* In the Egyptian Aramean inscriptions זי and זה. Comp. the Heb. זֶה.

persons, (whence מִנִּי for מִן הֵי Prov. 20 : 6, 27 : 4,) and מָה (מַה) *what?* of things: sometimes, by prefixing the interrogative particle אִי to the *demonstrative pronoun*: אִי־יָדוּן m. אִי־יָדָא f. (הִי־יָדָא, הִי־יָדָא). The latter mode is rather more expressive, *who indeed? who then?*

On the mode of designating the reflexive and reciprocal sense of pronouns, compare Syntax, § 49. 1.

CHAPTER III.

VERBS.

§ 10. *Derivation and inflection of verbs generally.*

1. Verbs, as in Hebrew, are generally *primitive*. A few are formed from nouns, and are called *denominatives*; e. g. שָׁרַשׁ *to eradicate*, אֶשְׁתָּרֵשׁ *to take root*, from שָׁרֵשׁ *a root*; הֶאָהוּל *to pitch a tent*, from אֹהֶל *a tent*; אֶשְׁתַּמּוּדַע *to be acquainted*, from מוּדַע *an acquaintance*.

2. The roots of verbs consist, generally, of three consonants which are pronounced in one syllable with the vowel — under the middle radical. A few consist of four consonants [quadrilaterals], and are pronounced with — —; as סָרַבַל *to cover*. The root is the third person singular masculine Praeter, and from this are derived, not only the other parts of the active voice, but a passive consisting of the same moods and tenses.

Derivative Conjugations.

3. As in Hebrew, other forms, derived from the root and analogous to it, are employed to express various modifications of the original sense. These also are conjugated through an active and a passive voice. They are generally two, קָטַל and אֶקְטַל. These, as well as the

ground-form, are called *conjugations*; so that we may reckon in Chaldee three usual conjugations, each including an active and a passive voice. For the unusual conjugations, Shaphel, Poël, &c., see § 14.

4. *Characteristics and signification of the conjugations.* (1) The 2d conjugation or Paël is characterized, like the Hebrew Piel, by Daghesh forte in the 2d radical. (a) Its signification is usually *causative*, when Peal is intransitive; as הָכֵם *to be wise*, הִכֵּם *to make wise*; הָיִר *to be white*, הִיִּר *to make white, to wash*. (b) Frequently Paël has merely the sense of *exhibiting, regarding, or treating* a person as being or doing what is expressed in Peal; e. g. כָּדַב *to lie*, כִּדְּב *to regard one as a liar, to convict one of falsehood*. (c) Sometimes it is *privative*; as הִשָּׁן *to remove ashes*; סִקֵּל *to clear out stones*.

(2) The characteristic of the 3d conjugation or Aphel is א (sometimes ה) prefixed to the root, and the vowel - (or -) in the last syllable. In signification it is usually (a) *causative* of Peal (especially in verbs which want Paël, though both are sometimes found; e. g. סָמַק , צָרַק). Thus לָבַשׁ *to put on*, אַלְבֵּשׁ *to cause [another] to put on, to clothe*, הָטָא *to sin*, אַהֲטִי *to seduce or entice to sin*. Sometimes, (b) like Paël, it has merely the sense of *exhibiting, &c.*, e. g. אַצְדֵּק *to show [a person] to be righteous, to treat as righteous, to acquit*.

Note. The same conjugations are not in use in all verbs. A large number appear only in Peal, others in Paël only; for examples of the latter compare זָמַר , חָבַר , סָנַף , סָלַח . Where the same verb has both Paël and Aphel, these two conjugations, for the most part, have different senses; e. g. צִוְּיָהּ *to advise*, אַצְמִלָּהּ *to constitute a king*.

5. The Passives of all the conjugations are characterized by the preformative syllable אָה. The ה of this prefix is sometimes assimilated to the succeeding letter, or transposed with it, as follows.

(a) When the active form commences with ד, ט or ת, the ה of the passive prefix is assimilated, and expressed by *Daghesh forte* in the following letter; e. g. אֲדַבֵּר, אֲטַפֵּה, אֲתַבֵּר, from דַּבֵּר, טַפֵּה and תַּבֵּר. Less frequently, and only in the later Targums, does the same assimilation take place before other letters; e. g. אֲכַתִּיב *it is written*, for אֲתַכְתִּיב, Eccl. 12 : 10.

(b) If the ground-form commences with a sibilant [ז, ס, צ, ש or שׁ], the ה is inserted after that letter; e. g. אֲשַׁחֲבֵק. But after ז, it is changed into ד; as אֲזַדְמִין from זָמַן; and after צ into ט; as אֲצַטְרִי from צָרָה.

The signification of these forms is not merely passive, but sometimes reflexive or reciprocal; as אֲתַמְלִיךָ *to consult together*; frequently, even in the sense of the Greek middle voice; e. g. אֲסַתְבֵּן *to get an advantage*.

Moods and Tenses.

6. All these conjugations have, in both active and passive voices, the Praeter and Future tenses, the Infinitive and Imperative moods, and the Participle. The actives have two participles throughout. All these arise out of the ground-form, mediately or immediately, by the insertion of formative letters, or by a different pronunciation of the radicals, or by both together. The different persons of the Praeter and Imperative are formed, as in Hebrew, by suffixes, and the Future by prefixes and suffixes, originally fragments of personal pronouns.

7. *Verbs are either regular or irregular.* The former class includes all those verbs, the radicals of which remain unchanged throughout all their inflections; the latter, those which suffer a change or omission of one or two radicals.

§ 11. *Inflection of the Regular Verb.*

1. Most nearly connected with the Praeter stands the *Imperative*, from which the Future is derived. The Imperative of Peal is characterized by the vowel ֶ ; those of Paël and Aphel are like the Praeter of the same conjugation.

2. The *Future* is derived from the Imperative by prefixing י ; which is pronounced in Peal with ֶ , in Paël with ֶ , in Aphel (where the א suffers elision) with ֶ , and in all the Passives with ֶ [יִתֶּ].

3. The *Infinitive* is formed from the Praeter in two ways. (a) In Peal by the prefix מ . (b) In the other conjugations and in all the Passives, by the sufformative syllables אֶ־וֶ־וֶ .

4. The *Participles* are also derived from the Praeter, and are formed, (a) In Peal, by merely changing the vowels, קָטִיל, קָטִיל; (b) In all the other conjugations and in the Passives, by prefixing מ which is pronounced in Paël with ֶ , in Aphel with ֶ and in the Passives with ֶ , מֵת. Of the two Participles in the Active forms, the first has ֶ constantly in the last syllable, and is active; the second has ֶ in the ultimate, with a passive signification.

5. The formation of the persons is more simple in the Praeter and Imperative, in the Future more complex. The following table exhibits the letters and syllables employed in forming the different persons.

Sing.	3. m.	3. f.	2. m.	2. f.	1. c.	Pl. 3. m.	3. f.	2. m.	2. f.	1. c.
Praeter.	—	תֶּ־	תֶּ־	תֶּ־	תֶּ־	תֶּ־	אֶ־וֶ־וֶ־	תֶּ־תֶּ־	תֶּ־תֶּ־	אֶ־וֶ־וֶ־
Imperat.			—	יֶ־				יֶ־	אֶ־וֶ־וֶ־	
Future	יֶ־	תֶּ־	תֶּ־	תֶּ־יֶ־	אֶ־וֶ־וֶ־	יֶ־יֶ־	יֶ־יֶ־	תֶּ־תֶּ־	תֶּ־תֶּ־	יֶ־יֶ־

6. When sufformatives are added which take the tone,

(a) The vowels — , — and — (the latter only in the Fut. Peal) of the final syllable of the ground-form, are dropped, provided the sufformative commences with a vowel. Those which precede ִ and ֶ of the 3d person plural Praeter, and the termination of the Imp., since these sufformatives do not take the tone, are retained.

(b) In the 3d pers. fem. and 1st pers. com. sing. Praet. in Peal and Ithpeel, where two consonants would, according to the above rule, come together without a vowel, Hhireq is introduced to facilitate pronunciation.

Note. The principal variations of the Chaldee, from the mode of forming the persons in Hebrew, are, that, in the former, the 2d p. sing. Praet. has, generally, no distinction of gender, while the 3d p. plur. has; and that the 3. plur. fem. Fut. takes ִ instead of ֶ for its preformative. The sufformatives of the Future (e. g. ִ) are capable of an easier explanation than in Hebrew.

§ 12. Notes on the paradigm of the Regular Verbs.

I. Generally.

1. Forms with — are often written fully (ִ) or even with — , e. g.
 - a. 1 sing. and 2. f. plur. Praeter; as ִ Gen. 3:10, (ִ Pseudo-Jonathan,) ִ Ex. 1:18. Ps. Jon.
 - b. Paël and Aphel; e. g. ִ 2 K. 6:23, ִ Ps. 16:2.
 - c. The Part. act. in Pe. e. g. ִ Dan. 4:10, 20, ִ Gen. 3:15. Jeru. Targ. ִ Gen. 3:9. Pseudo-Jon. should doubtless be read ִ .
 - d. The Participle Peil sometimes, though seldom, appears in a contracted form; as ִ Dan. 5:27.
2. *Praeter.* The 2. p. sing. masc. sometimes as ִ Prov. 23:8. 2 Sam. 14:13. The 1st pers. sing. m. sometimes appears in the form ִ , Gen. 3:10, 13, Pseud. Jon.; or even like the 2d person; e. g. ִ , Gen. 3:22, Pseud. Jon. The 3. p. pl. m. sometimes in the later Targums takes a paragogic ִ ; e. g. ִ Gen. 3:7, ִ Ps. 148:7. The fem. sometimes appears ending in ִ ; as ִ Ruth 1:10, ִ 1:19.
3. *Future.* Instead of the formative ִ the Targum of Proverbs, in accordance with the Syriac, exhibits also ִ ; e. g. ִ Prov. 16:10, etc. Compare Dathe, *de ratione consensus version. Chald. et Syr. Prov.* Leipzig, 1764. pp. 16.—Instead of ִ , appears ִ as termination of the 3d p. pl. m. Ez. 4:12, ִ .
4. *Infinitive.* The biblical Chaldee has ִ sometimes instead of ֶ , termination of all the Inf. excepting Peal. Dan. 2:12. 14. Ez. 7:14. Dan. 6:4. In the Targums sometimes appears ִ (without suffixes) Esth. 1:5. Ps. 102:23. Sometimes the characteristic ending ֶ is

omitted; as 1 Sam. 26:25, 30:8. Paël, Aphel and the Passives have sometimes a מ prefixed to the Inf. e. g. מִחֲלָאָה Sol. S. 1:7, מִבְּאֲשָׁא Deut. 32:23, Jerusalem Targ. Forms like הִלְוִיָּהוּ Lev. 13:7. Jon. אֲחֻלִּי Job 1:13, אֲקֻסִּיָּהוּ Deut. 18:10. Jer. T., with paragoric ו־, are more rare.

5. *Passives*. Instead of the preformative אֲ the biblical Chaldee frequently exhibits הֲ (Ez. 6:2, &c.); the later Targums in the 1st. conj. נִ; e. g. נִתְמַסֵּר 1 Sam. 23:7; (agreeing with the Rabbinical conj. Nithpaël); and in the Inf. of all the conj. מִ; as מִתְנַקְמָא Ex. 21:20, Jer. T. מִסְתַּלְקָא Deut. 32:1, Jer. T. On the other hand Prof. Winer in the second ed. of his grammar remarks that the Participles sometimes drop their initial מ, and cites as examples אֲרִיטְמָרָא Job 28:21, and אֲתַחֲשְׁבִינָן Gen. 31:15, J. T.; but Walton's Polyglott has in these passages מִטְמָרָא and אֲתַחֲשְׁבִנָא.

II. Notes on the several conjugations.

1. *Peal. a*. Some verbs, especially such as are intransitive, take ו־ (ו־) or ו־ (ו־) and a few ו as the characteristic vowel of the Praeter; e. g. בָּאֵשׁ *to be evil*, טָאָב *to be good*, יָהֵב *to sit*, שָׁכַיֵּב *to lie (recline)*, תְּקַהֵה *to be strong*, דְּמִוּהָ *to sleep*, Gen. 2:21, חָרוֹב *to be dry*. These vowels remain in those persons where ו־ is usually retained; e. g. שָׁאֲלָנָא Prov. 30:7, שָׁאֲלָנָא Ez. 5:9, סָלְקוּ 4:12, חָרוֹבוּ Jer. 49:4. The 3d p. sing. fem. also retains its vowel; as בְּטַלְחָא Ez. 4:24, חָרוֹבַת Ezek. 26:2.—Such verbs in ו־ or ו־ form the Imp. in ו־, ו־ or ו־; as לְבַשׁ 1 K. 22:30, אָזַל Gen. 22:2, קָרַב Job 2:5; the Future in ו־, ו־ or ו־; as תְּכַבֵּשׁ Dan. 5:16, תִּהְיֶיב Deut. 28:30, תִּהְיֶהָ Gen. 31:35. When two forms of the Future, as ו־ and ו־, or ו־ and ו־ coexist in the same verb, they have different significations; e. g. יִקְרַב Num. 1:51, [who] *will approach*, (Future,) יִקְרַב Isa. 5:19, *let [it] approach*, (Optative,) etc. But verbs in ו־ form the Fut. in ו־; e. g. יִדְמִוּהָ Ps. 121:4.

b. The Infinitive, in the later Targums, has sometimes the termination א־; e. g. מִסְעֲדָא Ps. 118:7. Sometimes it has the form מְקַטְל, Job 29:6. Ruth 4:6; less frequently like the Heb. קָטוּל or קָטוּל; e. g. Gen. 49:6. Ruth 2:1. Ps. 105:14, (even with suff.,) or as Inf. absol. קָטוּלִי Lev. 13:7, Pseud. Jon.

c. The Imperative exhibits, in a few instances, the full orthography קָטוּל, 2 Sam. 13:20. Ps. 31:24. It sometimes occurs with Hholem in accordance with Hebrew analogy; as בָּחֹן Ps. 26:2; especially with suffixes; e. g. קָטוּלְנִי 1 Sam. 20:8.

2. *Ithpeel*. The last syllable sometimes takes ו־ (ו־); e. g. תִּשְׁתַּבֵּק Dan. 2:44, comp. 2 K. 7:4. Prov. 3:5. Gen. 9:7, אֲתִיחִיבוּ Eccl. 12:11. Sometimes ו־; as אֲתִפְלֵג Gen. 14:15.—Preformative sometimes אֲ, Dan. 7:15.

3. *Paël*. אֲ preformative of 1. sing. Fut. has sometimes ו־; e. g. אֲבַסֵּר Isa. 42:9, אֲסַלְעֵם 63:3; and even ו־; as אֲיַמְלִיל Deut. 32:1, Jon., where the Jer. T. has אֲמַלִּיל.—As in Hebrew, Daghesth forte is sometimes omitted when the middle radical has Sheva.

4. *Ithpaal*. Final vowel sometimes ו־ or ו־; e. g. אֲרַפְעֵם Hos. 4:11,

אֶתְהַפִּיף Ps. 105:25, מְהַפִּיךְ Gen. 3:15, Jer. T. Heb. Pual forms occasionally appear instead of this conjugation; as מְזַוְּמֵן Isa. 53:5, מְזַבְּזֵן Gen. 28:17, Jon. מְצַוְּרֵר Gen. 37:3, Jon.

5. *Aphel*. In the biblical Chaldee, and occasionally in the Targums ה appears, as the preformative of this conj. (הַקְטִיל), and even in the Fut. and Part. after the characteristic prefixes; e. g. הִרְגִּיזוּ Ez. 5:12, הִכְרִזוּ Dan. 5:29, יְהַשְׁפֵּל 7:24, הִתְהַנְּזִיק Ez. 4:13, מְהַקְרִיב 6:10.—Hiphil sometimes takes the place of Aphel in the biblical Chaldee; e. g. הִצְהִיל Dan. 5:20, 7:22.

6. *Ittaphal*. For this conjugation, which indeed *elsewhere* is seldom found, the *biblical* Chaldee constantly exhibits *Hophal*; e. g. Ez. 4:15, Dan. 4:33, 7:11, (with Qamets Hhatuph or *Shureq*.)

§ 13. *Personal inflection of the Participles.*

1. The Participles of all the conjugations, in order to supply the want of a Present tense, are, as in Hebrew, construed with the separate Personal Pronouns of the first and second persons; e. g. קָטַל אֲנִי *I kill*. Beside this mode, the Chaldee has one peculiar to itself, viz., to inflect the Participle by the addition of pronominal fragments, thus forming in fact a new tense. The two Participles Peal are, after this mode, inflected as follows.

	<i>First Participle.</i>		<i>Second Participle.</i>	
	Sing.	Plur.	Sing.	Plur.
2 m.	קָטַלְתָּ *	קָטַלְתֶּם	קָטַלְתָּ	קָטַלְתֶּם
2 f.	קָטַלְתִּי	קָטַלְתֶּיךָ	קָטַלְתִּי	קָטַלְתֶּיךָ
1 m.	קָטַלְנָא	קָטַלְתֶּיכוֹן	קָטַלְנָא	קָטַלְתֶּיכוֹן
1 f.	קָטַלְנָא	קָטַלְתֶּיכוֹן	קָטַלְנָא	קָטַלְתֶּיכוֹן

2. In the biblical Chaldee a kind of passive preterite tense is in use, formed by appending the sufformatives of the Praeter to the Part. Peil. It takes the place of Ithpeel.

1. c.	2. f.	2. m.	3. f.	3. m.
קָטַלְתָּ	קָטַלְתִּי	קָטַלְתָּ—תָּא	קָטַלְתָּ	קָטַלְתָּ Sing.
קָטַלְתֶּם	קָטַלְתֶּיךָ	קָטַלְתֶּיכוֹן	קָטַלְתֶּם	קָטַלְתֶּם Plur.

* *Qäteläth*, not *qötläth*, § 2. 9. a. The learner should bear in mind that a knowledge of forms alone can enable him to distinguish Qamets Hhatuph from Qamets.

Comp. Dan. 5 : 27, 28, 30, 7 : 4, 6, 11. Ezra 5 : 14. That these are not to be considered forms of Praeter Peal with — is plain, partly from their passive signification, and partly from the fact that other forms of the same are usually employed in the Praeter in an active sense.

§ 14. *Unfrequent Conjugations and Quadrilaterals.*

1. As in Hebrew, certain unfrequent conjugations occur, some of which are confined to particular classes of irregular verbs.

a. *Poel* and *Ithpoal*, characteristics, same as in Hebrew ; e. g. סוּפַק Hos. 13 : 5, סוּבַר Num. 11 : 12 ; especially in verbs עָע ; as שׁוּמִים, אֲשַׁחֲמִים.

b. *Polel* and *Ithpolal*, in verbs עוּ ; e. g. רוּמִים Ps. 75 : 8. Dan. 4 : 34, אֲהַרוּמִים Dan. 5 : 23. Ps. 107 : 25.

c. *Palel* and *Ithpalel* ; as טַעֲמִים, אֲשַׁתַּעֲמִים.

d. *Palpel*, formed by repeating the first and third radicals, and *Ithpalpal* ; e. g. בְּלַבֵּל Gen. 11 : 9, טַמְטִים, (from טוּם) Judg. 3 : 22, דְּכַדְדָּה (from דוּדָה) Ps. 143 : 3. Comp. §§ 19, 22.

e. *Shaphel* and *Ishtaphal* ; e. g. שְׁכַלֵּל Ez. 4 : 12. Gen. 49 : 10, אֲשַׁתַּעֲבֵד Gen. 49 : 10, יִשְׁתַּכְּלֵל Ez. 4 : 13.

שִׁיזַי Ez. 6 : 15, is Shaphel from יִצָּא. Gen. 2 : 2, without א, שִׁיזַי ; Passive אֲשַׁתַּיִצֵּי *to procure the completion of a thing, to finish.*

2. *Quadrilateral verbs* follow usually the form of Paël ; e. g. קְטַרְגַּי (Syr. ܩܬܪܓܝ i. q. καταργουεῖν) Job 37 : 20, סְרַבֵּל 20 : 15, תַּרְגֵּם *to interpret.* The origin of these verbs is to be explained, for the most part, as in Hebrew. See Gesenius Lehrgeb. p. 861, seq.

Note. Altogether peculiar is the verb שִׁיזִיב (שִׁיזִיב) Dan. 3 : 28. *Fut.* וְשִׁיזִיב Isa. 53 : 11. *Inf.* שִׁיזִיבָה Dan. 3 : 15. *Part.* מְשִׁיזִיב Dan. 6 : 28. *Pass.* אֲשַׁתַּיִזִּב Gen. 32 : 30. Syr. ܫܝܙܝܒ. This Chaldee form should however be regarded rather as a kind of *Poel* than as a quadrilateral.

§ 15. *Verbs with Gutturals.*

1. The gutturals (א, ה, ח, ע, and to some extent also, ר) present the same peculiarities as in Hebrew. It will

be sufficient therefore to give examples of the most important forms.

2. Verbs Pe guttural. *Peal*, Praet. עָבַד f. עֲבָדָה 2. m. אָחַד (אָזִיל), אָזַל, עָבִיד, עֲבִיד, עָבַד, Imp. עֲבַדְתָּ, 1. c. עֲבַדְתָּ עֲבַדְתָּ Ex. 4 : 4, fem. עֲבַדְתְּ; (אָמַרְי) Gen. 12 : 13), Plur. עֲבִידוּ Ex. 5 : 16, אָמַרְי Dan. 2 : 9, Inf. מְעַבֵּד, מְהַדֵּר, Fut. יַעֲבֹד, יַעֲבֹד, יַעֲבֹד, יַעֲבֹד, Participles עָבֵד, עֲבִיד.—*Ithpeel*, אֲתַעֲבֹד, אֲתַעֲבֹד.—*Paël*, Praet. עָבַד, Fut. יַעֲבֹד.—*Ithpaal*, אֲתַעֲבֹד.—*Aphel*, Praet. אֲעַבֵּד, אֲחַסֵּן, אֲחַרִּיב, Fut. יַחֲפִס, יַחֲלִיף, Part. מְחַלֵּף.

3. Verbs Ayin guttural. *Peal*, Praet. יָהַבְתָּ f. יָהַבְתָּ, 1. c. יָהַבְתָּ; Imp. יָהַבְתָּ; (יָהַבְתָּ); Inf. מְיַהֵב; Fut. יַיַּהֵב; Part. מְיַהֵב, יָהַבְתָּ.—*Ithpeel*, אֲתַיַּהֵב, אֲתַיַּהֵב.—*Paël*, חָרַשׁ, Inf. קָרַבָּא.—*Aphel*, אֲיַהֵב.

4. Verbs Lamedh guttural. *Peal*, Praet. שָׁכַח fem. שָׁכַחְתָּ; Imp. שָׁכַח, שָׁכַחְתָּ; Fut. יִשְׁכַּח, יִשְׁכַּח (יִשְׁמוּעַ); Part. שֹׁכֵחַ, שָׁכַחְתָּ.—*Ithpeel*, אֲשַׁכַּח, fem. אֲשַׁכַּחְתָּ.—*Paël* Praet. שָׁכַח, Fut. יִשְׁכַּח; Part. act. מְשַׁכַּח Dan. 4 : 34.—*Ithpaal*, אֲשַׁכַּח.—*Aphel*, אֲשַׁכַּח, אֲשַׁכַּח, 1st. pers. אֲשַׁכַּחְתָּ.

Note 1. When the first radical of a verb Pe guttural happens to be א, this letter is frequently dropped in *Ithpeel* when it would be without a vowel (i. e. would have a composite Sheva), and by way of compensation, ה of the prefix takes Daghesth forte; e. g. אֲתַחַד instead of אֲתַחַד Num. 15 : 13, 35 : 33.

Note 2. Verbs Lamedh guttural have the Praet. 3. sing. fem. sometimes terminating in $\text{—} \text{—}$ or $\text{—} \text{—}$ (the latter only in verbs ל"ר) with the tone on the penult; e. g. אָמַרְתָּ Gen. 30 : 16, אָמַרְתָּ Dan. 5 : 10, נִבְּרָתָּ Gen. 16 : 3.

Note 3. When the 1st radical takes a comp. Sheva, verbs פָּא and פָּה usually have $\text{—} \text{—}$, Dan. 2 : 9. Sol. S. 5 : 3.; verbs פָּח and פָּע, generally $\text{—} \text{—}$.

Note 4. Forms like הִחֲסִין Dan. 7 : 22, belong not to *Aphel* but to *Hiphil*, and are Hebraisms.

Note 5. Occasionally verbs with א for their second radical, exhibit י instead of that letter in *Paël*; as שָׁיַל from שָׁאֵל, שָׁיַר from שָׁאָר. See § 6. d.

§ 16. *Regular Verbs with suffix Pronouns.*

1. Of the suffixes given above in the table, § 8, 2. those which begin with a vowel, are generally appended to verbal forms terminating in a consonant; and *vice versa*, those which begin with a consonant, to verbal forms terminating in a vowel. The Imperative and Participles must be excepted, as they frequently take those suffixes (of the 1st pers. sing. and plur.) which have no union-vowel; as קָטַלְנִי, קָטַלְנָא.

2. The changes which verbs undergo in consequence of the accession of pronominal suffixes, respect chiefly the vowels, which are sometimes dropped, sometimes transposed. See Paradigm II.

(a) *Peal*, Praeter. Before suffixes which have a union-vowel the 3d pers. sing. masc. has the form קָטַל; as קָטַלְךָ *he killed thee*, קָטַלְנָא *he killed us*, קָטַלְנֵיהֶם *he killed them* [*those men*]. Before כֹּון and כֶּן the original form remains. The 3d pers. plur. masc. becomes קָטַלֵי, (before כֹּון and כֶּן, קָטַלֵיךָ,) the fem. which is rare, קָטַלְתִּי; as קָטַלְנִי, קָטַלְהִי, the 2d masc. קָטַלְתָּ. The 2d pers. sing. remains unchanged, though in a few cases we have for the fem. קָטַלְתִּי, Jer. 15:10. The 1st pers. sing. takes the form קָטַלְתִּי, (rarely קָטַלְתִּי, as Num. 23:11, Jer. 30:14, or קָטַלְתִּי Gen. 3:22, Pseudo-Jon.) The 1st pers. plur. has the form קָטַלְנָא and takes suffixes for the most part with the union-vowel ׀; e. g. קָטַלְנָהוּ *we killed him*.

In the Venice Polyglott, and occasionally in Walton, the 3d p. sing. masc. Praet. retains its vowel under the second radical; as קָטַלְתָּ for קָטַלְתָּ.

(b) *Future*. The 3d fem., 2d masc., and 1st pers. sing. receive suffixes precisely like the 3d pers. masc., and that, for the most part, with Nun epenthetic. The 2d and 3d persons plural fem. take the *form* of the masculine,

i. e. with suff. these forms are *common*. See Job 19 : 15. Gen. 30 : 13. Ex. 1 : 16.

(c) *Imperative*. Forms with — in the 2d pers. plur. masc. throw this vowel back to the first radical before suffixes; e. g. אָבְלִיָּהוּ Ex. 16 : 25.

(d) The *Inf.* and *Part. Peal*, having the form of nouns, may take the suffixes either of verbs or of nouns; as מְקַטְלִי and מְקַטְלִיָּהוּ.

(e) In all those persons of *Paël* and *Aphel*, which terminate in the third radical, — is dropped before suffixes which have a union vowel. The same takes place, (on account of the tone being thrown forward,) in the forms קַטְלִי, אֶקְטִלִּי. The 2d pers. sing. fem., the 2d pers. plur. masc., and the 1st pers. plur. in the *Praeter* receive suffixes as in *Peal*.

(f) The *Infinitives* of all the conjugations except *Peal* take before suffixes the termination וְיָה; e. g. קַטְלוּיָהוּ, אֶקְטִלוּיָהוּ. (Sometimes, though rarely, this ending appears out of the suffix state. Ps. 102 : 32. Num. 9 : 17. Est. 1 : 5.)

Note 1. An epenthetic ו is frequently inserted between the verb and the suffix. This is most common in the *Fut.* and *Imp.*; rare in the *Praet.* (ex. Ps. 16 : 7. Isa. 63 : 9. Gen. 6 : 2. Jud. 13 : 23. 2 K. 20 : 13;) and still less frequent in the *Inf.* (Prov. 22 : 21. Sol. S. 6 : 11.)

Note 2. In the *Targum* on Prov. appears an epenthetic ו; e. g. הַשְׁגִּבְוָה, הַיִּבְוָה, 4 : 6, 8.

§ 17. *Irregular Verbs generally.*

1. Of these there are, as in Hebrew, two general divisions, *defective* and *quiescent*. The irregularity generally respects but one letter. Verbs which exhibit irregularity in two of their radicals are called *doubly anomalous*, § 24.

2. The first general division comprehends two classes, viz. פִּי, and עֵי; the second, four, viz. פִּי, פִּי (פִּי), עֵי (עֵי),

and ל"א. The last include also such verbs as in Hebrew belong to the class ל"ה.

Note. The division of irregular verbs into *defective* and *quiescent*, is not of special importance, and is neglected by the most recent grammarians.

§ 18. *Verbs Pe Nun.*

The irregularity in these verbs results from the same cause, and is almost throughout the same as in Hebrew.

1. The letter נ, where it would otherwise terminate a mixed syllable, is assimilated to the succeeding consonant; e. g. מִנְפֵק for מִנְפֶק.

2. In the Imper. Peal, where נ would regularly stand without a vowel in the beginning of a syllable, that letter is ordinarily dropped; e. g. פֶק for נֶפֶק, (נֶפֶל, Jer. 25 : 27.) Beside these, which are common to Hebrew,

3. Some forms have, usually, a different characteristic vowel from that of regular verbs: thus the Future is generally like יִפֵק or יִפּוֹק; Aphel אֶפִיק. In the Imp. the forms פִיק, פּוֹק and פֶק are about equally common, though not ordinarily found in the same verb.

4. Ithpeel, Paël, and Ithpaal present no irregularity.

Note 1. From No. 1. there are many exceptions, chiefly in verbs which have a guttural for the second radical; e. g. יִנְהוּם Isa. 5 : 9, מְנַהֵר Prov. 29 : 13. (But נִחַח is inflected according to the rule above; as Fut. יִחַח [instead of יְחַח], Aphel אֶחַח.) Also in some others; e. g. יִנְהֵן Dan. 2 : 16, תִנְהֵן Ez. 7 : 20, מִנְזֶק Ps. 91 : 7, הִנְפֶק Ez. 5 : 14.

Note 2. The verb נִתֵן takes י in the Fut. as its characteristic vowel; e. g. אֶתֵן Ex. 25 : 16, תִתֵן Deut. 21 : 8. Once —, יִנְתֵן Dan. 2 ; 16.

§ 19. *Verbs Ayin doubled.*

The anomalies of these verbs, which accord only in part with the same class in Hebrew, are particularly the following.

(a) The root is a monosyllable, with its vowel between the first and second radicals, in Peal, (excepting the participles,) and in Aphel; and so, either

(1) No trace of the doubling of the second radical remains ; as is the case in Peal Praet. 3d pers. sing. masc.. 2d masc. and fem., and in the 1st and 2d persons plur., in the Imp. masc. sing. and fem. plur., and more rarely in the 1st Part. ; e. g. דָּק, דּוֹק, דָּקָה ; or

(2) It is indicated by Dagghesh forte in the 2d radical in those persons of the Praet. and Imp. Peal, the sufformatives of which commence with a vowel ; as דָּקַת, דָּקֵא, דָּקִי ; or, finally,

(3) It is compensated by Dagghesh forte in the first radical in the Fut. and Inf. Peal, and throughout Aphel ; as אָדַק, יִדּוֹק ; or even sometimes, in Ithpeel, in תּ of the preformative syllable אַתּ ; e. g. אִתְּדַק.

(b) Instead of *Paël* and *Ithpaal*, which are regularly formed, (see Dan. 4 : 10, 7 : 20. Ps. 35 : 15, 42 : 6,) *Palpel* and *Ithpalpal* are generally used ; as אִתְּדַקַּק, דָּקַדַּק, Job 9 : 17, 30 : 14. Isa. 21 : 9 ; or *Poel* and *Ithpoal* ; e. g. Dan. 4 : 15. Job 9 : 6, מִתְּרוֹפֵּה.

The Participles of Peal are usually regular. The second, or *Peil*, appears once in the form דָּקִיק Ex. 32 : 20.

An example of Ithpeel regularly formed, is אִתְּחַגְּזוּ Am. 7 : 1. Jer. 50 : 27.

The following from the Biblical Chaldee are Hebraistic forms. Aph. הִצְלִנִי Dan. 2 : 24, הִדְרִיקוּ 6 : 25, מְהִידֵק 2 : 40 ; Hoph. הִצְלֵל, הִצְלֵל Dan. 5 : 13, 15. For such forms as הִנְצְלָה Dan. 4 : 3, and הִנְצִילוּ Gen. 19 : 10, Jon. ; see § 2, 7. a.

§ 20. Verbs Pe Yodh (*Pe Vav*).

1. There are three classes of verbs which, in the ground form, have י for their first radical, viz. (1) Verbs originally פִּי ; (2) Verbs properly פִּי ; and (3) Those in which the י is not treated as a quiescent, but is *assimilated* like the נ of verbs פִּנּוּ.

2. Verbs originally פִּי, which constitute the most numerous class.

(a) In the Imp. Peal, which is generally pronounced

with -- , drop the first radical; e. g. ידע from יִדַע , הב from יִהַב , יהיב from יִהַיֵּב .

(b) In the Future Peal retain it quiescent in -- , in consequence of which the last syllable takes -- or י-- as its characteristic vowel; e. g. יִלֵּךְ , יִלִּיף . In accordance with the remark § 6. c. (4), the quiescent י is, in these forms, frequently dropped; e. g. Prov. 11:25. Ps. 104:4. Job. 3:4.

(c) Resume their original ו , which quiesces in Hholem, throughout Aphel and Ittaphal; e. g. יֹדְסָה , יֹדְסָה , אֲתֹדְסָה . Comp. הִיבַח *Hoph.* Job 33:19.

Ithpeel and the whole of the 2d conj. are for the most part regular. In the latter, some verbs retain ו as their first radical; e. g. תִּדְרְעוּ Ps. 88:13, אֲתֹדְבֹחָא Eccl. 9:3. In Aphel forms with ה , after the preformatives of the Fut. and Part., are not uncommon: e. g. תִּהְיוּדְעוּ Dan. 2:5, 5:17. Ps. 55:14.

3. The first radical of verbs originally פִּי quiesces,

(a) In Fut. Pe, ordinarily in -- ; e. g. יִיקַר 2 Kings 1:14, יִיבֹשׁ Ps. 102:12. But compare יִיטֵב Isa. 7:18.

(b) In Aphel, in -- ; e. g. יִיטִיב Ps. 49:19. Jer. 10:5. Mic. 1:8. But compare אִילִיל Zech. 11:2.

The difference between these two classes of verbs is not, however, so great as to prevent their forms being frequently interchanged, especially in Aphel. Thus we have, at the same time, אִיטִיב and אִיטֵב Gen. 17:16, אִיבִיל and הִבִּיל , Ps. 66:6, אִיבִיר and אִיבִיר , יִנַּק , (in Heb. פִּי) becomes in Aphel אִינִיק .

4. A class of verbs פִּי assimilate their first radical to the following letter, in the Inf. and Fut. Peal, and in Aphel; so that they are in these forms entirely analogous to verbs פִּן . To this class belong יִנַּח , Aphel אִינִיחַ ; יִצַּע , Aphel אִיציַע , Deut. 34:6, Jon.; יִקַּח , Aphel אִיקִיחַ ; also in some of their forms, יִדַּע , יִהַב and יִכַּל ; e. g. *Inf.* מִדַּע Gen. 15:13, מִהַב Ps. 133:1, מִכַּל Num. 13:31. *Fut.* יִדַּע 1 Sam. 20:30, (even יִנְדַּע Is. 4:15. Dan. 2:9,) also יִידַע ; יִהַב 2 Sam. 16:18, יִכַּל Ezek. 7:19.

§ 21. *Verbs Pe Aleph.*

A few verbs פֿ are treated not only as gutturals, but at the same time as quiescents ; viz.

(a) אָמַר, אָכַל, אָתָּא, אָבַד. The א of these verbs, in the Future and Inf. Peal quiesces in ׀ ; e. g. יֵאָכַל, and sometimes is even exchanged for י ; as יֵיבֵד, מֵימַר. Throughout Aphel it becomes יו ; as אוֹכַל, אוֹבֵד. (אִכַּל Deut. 32 : 13, is altogether peculiar.) An instance of *Hophal*, הוֹבֵד, occurs Dan. 7 : 11.

אָמַר in its third conjugation takes the Hebraizing form הֵימִין, (as if by contraction from הֵאָמִין,) Gen. 15 : 6. Job 4 : 18, 15 : 22. Pass. יִתְהַיָּמֵן Gen. 42 : 20.—For אָתָּא see § 24. 2.

(b) אָבַד, אָלַף and אָסָא frequently take in the Fut. and Part. Paël, the contracted form אֵאֵלַף, מֵאֵלַף, in consequence of which א is frequently dropped.

(c) The א of some others is dropped in Ithpaal and compensated by Daghesth forte in ה of the prefix, which also receives the vowel which belonged to א ; e. g. אֶתְהַיָּר for אֶתְהַאָר 1 Sam. 2 : 5. Ezek. 47 : 11.

§ 22. *Verbs Ayin Vav (Ayin Yodh).*

The commutation of ו and י, in these verbs, is more abundant in Chaldee than in Hebrew. The following particulars are worthy of notice.

1. In the first conjugation (with the exception of the 1st Part. which has the form קָאָם) and in the third, these verbs are monosyllabic throughout ; as קָם, מְקָם, אָקָם. The preformatives of the Fut. and Inf. of both conjugations generally have ׀, though in the later Targums, they are not unfrequently pointed with ׀, ׀ or ׀ ; e. g. אָמַוּתָּה Ruth 1 : 17, אֵימַוּתָּה Gen. 27 : 4. The form יֵהֵוֶה, Fut. Peal from הוֹוֶה, Ez. 5 : 5, 6 : 5, is entirely peculiar.

Note. The 2d Part. Peal is sometimes like the Inf. קוּם, Dan. 6 : 18

2. In *Ithpeel*, the first radical is pronounced with — , and the ת of the preformative doubled, אַתְּקַם . In the later Targums occurs also the lengthened form אַתְּקַמְּךָ Ex. 40 : 17. Hhireq sometimes takes the place of Qamets ; e. g. אַתְּקִים Jer. 33 : 22. Gen. 38 : 26, Jer. T. Dan. 4 : 9.

3. *Paël* and *Ithpaal* are regularly inflected from the ground-forms קָם and אַתְּקַם . Many verbs, however, substitute for these conjugations *Polel* קוּמַם or *Palpel* קַמְמַם .

4. Aphel has occasionally the form of verbs פִּי ; e. g. אַוּקִים Ps. 78 : 13. Gen. 18 : 16, Jon. אַוּרִיק Ps. 14 : 2. See 1, of this section.

5. The following verbs are inflected as עִי ;

(a) רִים , מִיח , סִיב , שִׁים , and זִיק , in *Peal* ; thus סִיב , סִיבַת , סִיבִית , etc. Gen. 27 : 1. Prov. 23 : 22. 1 Sam. 12 : 2 ; Imp. שִׁים , שִׁימִי , Ez. 4 : 41 ; Fut. זִיק Deut. 15 : 6.

(b) בִּין in *Ithpeel*, fully, אַתְּבִינָן , or contracted, אַתְּבִנָן , Job 28 : 23, 11 : 12, 37 : 14. Ps. 73 : 17.

Note. Those verbs which have ו moveable for their middle radical, (as הִנִּיל , הִתַּר , הִנִּיר etc.) do not belong here, but are regular. The number of such verbs is greater in Chaldee than in Hebrew. Some verbs with the same radicals exist in both forms, and in that case have different significations ; הִנִּיר to look at, הִתַּר to be white ; הִנִּיר to sink down, הִנִּיר to sprout.

§ 23. Verbs Lamedh Aleph.

This class includes all those verbs which are comprehended in Heb. under the two classes לָה (including verbs originally לָו and לִי), and לָא , the difference between the two classes being entirely lost in Chaldee. Rarely, (and almost exclusively in the biblical Chaldee), the radical form of these verbs terminates in ה־ ; e. g. Dan. 2 : 16, 4 : 8, 6 : 3. Num. 5 : 26. Frequently, and in the later Targums, uniformly, they end in י־ or י־ . Their chief anomalies are the following.

1. In those forms which terminate in the 3d radical,
 (a) In Peal Praeter, and Inf., as well as in the Fut. Imp. and 1st Part. of all the conjugations, that radical is almost indifferently א or י; as אָלַא or יָלַי, אָלַא or יָלַי, יָלַא or יָלַי.

(b) In the Praet. and 2d Part. of the other conjugations and in the Imp. Peal, י; as אָהָלַי, אָלַי, אָלַי, אָלַי.

2. This א quiesces in the Praeter Peal in אָ, in the Inf., Fut. and Part. in אָ; the י in the Praeter of Ithpeel and Aphel usually in אָ, in the Imp. and Part. in אָ; in the passive Part. of Pael and Aphel only, is י *moveable*; אָלַי, אָלַי.

Note. For examples of the Praet. Peal with אָ see Gen. 2:18, Jon. Deut. 30:9; of the Praet. Aphel with אָ, Ps. 78:11. 2 K. 8:8; of the Futures with אָ Is. 30:26. Jer. 51:8.

3. In the course of inflection the 3d radical is

(a) *Dropped*, before the sufformative אָ of 3d fem. sing. Praeter Peal, before אָ and אָ in the Fut. of all the conjugations; before the sufformatives of the Imp. (in which ו generally occurs instead of אָ); and in the 3d pers. plur. masc. Praet. Peal before ו, which, in these verbs, takes the place of the regular אָ; e. g. אָלַי, אָלַי, אָלַי, אָלַי;

(b) *Exchanged*, for י *moveable*, before the sufformatives אָ and אָ, 3d fem. sing. and plur. Praeter of all the conjugations except Peal, also before אָ of the 2d and 3d pers. fem. plur. Fut.; e. g. אָלַי, אָלַי, אָלַי; for י *quiescent*, (quiescing sometimes in אָ, sometimes in אָ) before all the sufformatives which begin with אָ or אָ, and before ו of the 3d plur. Praeter (which is here *moveable*) in all the conjugations except Peal; e. g. אָלַי, אָלַי, אָלַי.

Notes on the Paradigm of verbs ל"א.

1. *Praeter.* The 3d per. sing. fem. Peal sometimes appears with the full orthography; as מְלָאָה, Dan. 2:35. Sometimes it follows the analogy of the other conjs.; thus בְּהִיָּתָה Job. 17:7, (or like צָרִיָּאתָ Is. 1:7, or גָּלְתָה Dan. 2:35, 4:19). The 2d per. sing. m. is sometimes written *fully*, terminating in אֶ—ָ. The 3d per. pl. m. follows, in some copies, the Hebrew form; as קָרִיָּה Lam. 1:3. Sol. S. 3:1, גָּלְוָה Num. 26:64, or the analogy of the other conjs.; as רָמִיָּו Dan. 3:21. The 3d per. pl. f. occurs in the form גָּלְתָהּ Deut. 2:11, or גָּלְתָן Ruth 4:17. Finally a few instances occur of the Praet. Pe. with א prosthetic; e. g. אֶבְרִיָּו Prov. 20:12, אֶשְׁתִּירִי Dan. 5:4. In the other conjugations the 3d per. pl. instead of יָו—ָ sometimes takes יָוֶה; Ezek. 23:10. Is. 11:4. Jer. 6:14.

2. *Future.* The 3d per. m. sing. terminates indifferently in יָוֶה or יָוֶה. It sometimes appears even with Qamets; e. g. יְהִרְבֵּא Is. 53:2, יְהִרְבֵּא Zech. 6:12, (according to Buxtorf.) The 3d per. pl. sometimes takes the termination הֶן instead of הֵן. Comp. Dan. 7:26. Is. 65:23. Ex. 22:31.

3. *Imperative.* The 2d f. sing. ends sometimes in אֶ—ָ; as Gen. 19:32. The form תִּירָאָה, Gen. 24:60, is anomalous.

4. *Infinitive.* In Peal it sometimes takes a paragogic א; e. g. מְבַצְרָא Prov. 25:17. Esth. 5:14. Ez. 5:9. The regular form is employed as Inf. *absolute* Is. 61:10. Am. 5:5. Gen. 26:28. The Inff. of the other conjugations, in the biblical Chaldee, terminate in אֶ—ָ; e. g. Dan. 2:10, 5:2, 6:8, more rarely, in the Targums in וִירִי; e. g. אֶשְׁתִּירִיָּוִי Num. 12:8, Jon.

For the Participles of verbs ל"א, see below, § 34.

Note. *Apocopate Futures and Imperatives* are less frequent in Chaldee than in Hebrew. The following are examples.

Fut. apoc. הִשְׁתָּה Hab. 2:16, יְהִי (יהו) Eccl. 11:3, like the Heb. (יִשְׁתַּחֲוֶה), הִתְהַיָּה Ex. 22:31, from הִתְהַיָּה, (elsewhere fully, יְהִיָּה, יְהִיָּה Gen. 17:4, 24:14); יְהִי, הִתְהַיָּה, אֶתְהַיָּה, יִתְהַיָּה, from יְהִיָּה, Deut. 4:1. Prov. 15:27. Gen. 20:7. 2 K. 1:2, 8:10. These forms have generally an optative signification.

Imp. apoc. אֶשְׁתָּה, with א prosth., Gen. 24:14. Pael, שִׁירָה Gen. 44:1, חִירָה Gen. 37:16. Aphel, אֶתְהִי.

An *apocopate participle*, Aphel, is מִתְהִי instead of מִתְהִיָּה Deut. 32:39.

§ 24. *Verbs doubly anomalous.*

1. פִּנָּה and ל"א (ל"ה). These unite the irregularities of both classes; e. g. נִשְׂאָה, Aphel, אֶשִׂי.

2. פִּנָּה and ל"א. E. g. אֶתְהַיָּה, אֶתְהַיָּה, אֶתְהַיָּה. *Peal Fut.* יְהִיָּה Deut. 29:20, יְהִיָּה Gen. 33:14. *Inf.* מִיָּה (מִיָּה) Dan. 3:19, מִתְהִיָּה Dan. 3:2.—*Ithpeel*, אֶתְהִיָּה Lev. 13:18. *Fut.*

יְהִי־תִי Lev. 13 : 2.—*Paël*, אָסִי, Part. מָסִי 2 Kings 20 : 5. *Ithpaal* אֶתְסִי 2 Kings 5 : 13. *Aphel*, אִתִּי Gen. 4 : 4. Part. מִתִּי Gen. 6 : 17. Imp. Peal in one case, by Aphæresis, הִי (Lond. ed. אָתִי) *come ye*, Prov. 9 : 5. Elsewhere אָתוּ, Dan. 3 : 26.

3. פִּי and לֵא. E. g. יָדָא (יָדָה), יָחָא, יָמָא. *Peal*, Fut. יָמִי Ps. 50 : 16. *Aphel*, אִוְרִי Ps. 75 : 2. Inf. אִוְרָה Ex. 12 : 33. Part. מִוְרִי Prov. 28 : 13. Imp. אִוְרִי Gen. 19 : 22. אִוְרִי Judg. 5 : 2.

Note. Those verbs לֵא which have ו for their middle radical are regular, so far as ו is concerned, i. e. the ו is always a consonant ; as הָוָא, הָוָה.

§ 25. *Defective verbs and mixed forms.*

1. But few verbs actually exhibit all, or nearly all, the moods and tenses. So far as this deficiency is occasioned by the fewness of those remains of the Chaldee which have reached our time, it does not belong to a grammatical treatise. Those verbs only must be noticed here which, though cases frequently occur where certain forms would naturally be employed, constantly supply their places by forms borrowed from different themes. The following are examples ;

יָתֵב and יָתֵן, *to give*, the former occurring in Peal Praet. and Imp. and in Ithpeel ; the latter chiefly in Peal Fut. and Inf.—סָלַק and נָסַק *to ascend*, the former being used in Praet. Peal, in Paël, and the Passives of the first and second conjugations ; the latter in the Inf. and Imp. Peal, and in Aphel. Deut. 9 : 9, 10 : 1, 2 Kings 17 : 4,—שָׁתָא and שָׁקָא *to drink* ; שָׁתָא in Peal, שָׁקָא in Aphel.—הִלְךָ and הִלְךָ *to go* ; the former chiefly in Paël, the latter in Inf. and Fut. Peal.

An example of double inflection in the same word is יָרַע. The Future is commonly יָרַע like verbs פָּן. The 1st per. sing. only follows the analogy of verbs פִּי, אָרַע Ps. 39 : 5, 101 : 4, though אָרַע also occurs, Dan. 2 : 9.

2. The following, which have been called *mixed forms*, are improperly so designated. אֶתְפַּרְיִת Dan 7 : 15, and אֶשְׁתַּחֲוֶיֶת Dan. 4 : 16, are but Syriac pointings of the Praeter; and the Future 1st sing. אֶתְפַּרַּע Jud. 15 : 7, (Ven. ed.) for אֶתְפַּרַּע is not destitute of all analogy; comp. in Hebrew אֶדְרַשׁ, Gesenius Lehrgeb. p. 312. יִימֵן Hos. 4 : 2, can hardly be called a mixture of Fut. and Part.; for, (as the Future of this verb has the form יִימֵי), יִימֵן may be considered 3d plur. fem. analogous with תִּצְלֵן Jer. 3 : 19.

§ 26. *Irregular verbs with suffixes.*

1. The forms of *most* irregular verbs before suffixes do not differ essentially from those of the regular verbs; and, so far as verbs פָּן, עָע, עוּ, and פִּי are concerned, may be learned from § 16. The following examples will illustrate this remark;

(a) פָּן, Peal; נִגְדַפְּנֵן Judg. 20 : 32, יִטְלֹפְנֵן Ps. 91 : 12, תִּנְטְלֹפְנֵן Ps. 28 : 3.—Aphel; אֶפְקַפְּנֵן Ex. 32 : 12, אֶפְקַתְּנֵן Job 10 : 18, אֶסְקַתְּנֵן Num. 20 : 5.

(b) עָע, Peal; רְבֹזְעֵן Jer. 20 : 5.—Aphel; תִּדְקַעְנָה with epenthetic נ, Dan. 7 : 23, אֶמְכַּתְּנָה Ps. 44 : 20, הָעֵלְנֵי Dan. 2 : 24, אֶעֱלֶתְנָה Jud. 19 : 3.

(c) עוּ, Peal; שָׁמוּחֵי Gen. 50 : 26, שָׁמָה Ez. 5 : 14, תְּדוּשְׁנָה Dan. 7 : 23.—Paël; קִרְמַעְנָה Ps. 105 : 10.—Aphel; אֶקִּימָה Dan. 3 : 2, יִקְרַמַּעְנָה Hos. 6 : 2, תְּחִיבוּנָה Ez. 5 : 11.

(d) פִּי, Peal; יִדְעֵן Ez. 28 : 19, יִדְעֶתְנָה Deut. 22 : 2.—Aphel, אֶהוֹדְעֶנָה Dan. 5 : 7, הוֹדְעֶתְנֵי Dan. 2 : 13, לְהוֹדְעֶתְנֵי Dan. 2 : 26.

2. The forms of verbs לֵא before suffixes differ more widely from those of the regular verbs. Thus

(a) א and י final *quiescent* are commonly dropped before suffixes in the Praeter and Future; while the former takes suffixes with the union vowel = or =, and the latter with נ epenthetic; e. g. הִזְעֵנִי he saw me, 2 Sam. 1 : 7, הִזְעֵנִי

he saw him, Jud. 19 : 3, הִלָּנוּךְ Is. 42 : 5, יְחֻזְנָה Lev. 13 : 21, יְחֻזְנִי Ex. 33 : 20. Sometimes they are retained; e. g. בְּרֵאשִׁי Prov. 8 : 22, יְחֻזָּה Gen. 38 : 15. Aph. אֲחֻזְקָךְ Deut. 4 : 36, אֲטַעְרְךָ Obad. 3, אֲטַעְרֵנִי Gen. 3 : 13, Pseudo-Jon.

(*b*) *i* final quiescent in the Imp. of all the conjugations is retained; e. g. רְמִיחֵי Ex. 4 : 3, אֲחֻזְנָה Ex. 33 : 18. (But Jer. 36 : 15, קְרִיחָה for קְרִיחָה).

(*c*) The *i* of the 3d pers. plur. Praet. Peal, and of the Imp. is generally changed into *h*; e. g. רְמִיחֵי into רְמִיחֵי; e. g. רְמִיחֵי Jon. 1 : 12, חֻזְנָה Lam. 1 : 7, אֲטַעְרֵךְ Is. 3 : 12.

(*d*) The persons of the Praeter in *h* and *h* remain unchanged; e. g. רְמִיחֵי Jon. 2 : 4.

(*e*) *h* of the 3d pers. sing. fem. Praet. is changed into *h*; e. g. אֲטַעְרֵנִי Hos. 4 : 12.

On the Inf. Peal and the Participles, see below, § 35.

CHAPTER IV.

NOUNS.

§ 27. *Derivation of Nouns.*

1. Nouns, in Chaldee as in Hebrew, are either *primitive* or *derivative*. The former are, for the most part, the same as in Hebrew, and are regarded as primitive for similar reasons. Comp. Gesenius Lehrgeb. p. 478. seq. Stuart's Heb. Gram. § 316. The derivatives, constituting the great majority of nouns, are formed either from verbs, (which is generally the fact), and these are termed *verbal*; or from other nouns, and then they are called *denominative*.

2. Verbals derived from the *Infinitive* are generally *abstract* in signification, i. e. they express the action, and

have the forms קטול, קטיל, קטיל, קטל, קטל, קטיל, קטיל, קטול, קטול, מקטיל, etc.; those derived from *Participles* are generally *concrete*, i. e. express the actor, and have the forms קטיל, קטיל, קטל, קטיל, קטיל, etc.

3. Denominatives are generally formed by adding the termination י (י-), fem. אָה (יֵה-); or י. They are generally adjectives, especially ordinal numerals, or patronymic or gentile nouns; e. g. נְכָרִי *a foreigner*, מִצְרַיִם *an Egyptian*, סֹרֵבֶן *a rebel*. Many feminine nouns in יֵה- and יֵה are also denominative; e. g. מְלָכֻתָּהּ *a kingdom*, from מֶלֶךְ *a king*; אֶלְמָנוּתָּהּ *widowhood*, from אֶלְמָנָהּ *a widow*; שְׁרָשֻׁתָּהּ *a rooting out, extirpation*, from שָׁרֵשׁ *a root*.

§ 28. Gender and number of nouns.

1. The genders are two, masculine and feminine. The latter generally terminate in אָה (יֵה-), יֵה (יֵה-), יֵה (יֵה-), or יֵה. It should be noticed however that אָה is also the termination of the emphatic state in masculines. Consequently, in ascertaining the gender of nouns, the analogy of the other dialects and the sense are more certain guides than the mere form of a noun.

Note 1. The termination יֵה is generally to be considered a Hebraism. It is regular in Chaldee, only in feminines derived from masculines in יֵה; as קְדָמָהּ fem. from קְדָמִי.

The employment of יֵה instead of אָה in these forms is obviously designed to avoid the repetition of the אָ. For a similar reason all the infinitives of verbs Lamedh Aleph except Peal terminate in יֵה.

Note 2. There are a considerable number of feminine nouns with masculine forms, mostly the same as in Hebrew; e. g. אֶבֶן *a stone*, אֶרֶב *a path*, אֶרֶץ *earth*, אוֹרֵן *an ear*, חֶרֶב *a sword*. Some are *common*; e. g. אֶת *a mark*, אֵשׁ *fire*, גִּיפְנָא *a vine*, and the numerals from 20 to 100.

2. The numbers are two, singular and plural. The few dual forms which occur are to be regarded as Hebraisms. They occur only in the biblical Chaldee, terminating in the absolute state, in יֵה. See Dan. 2:34,

7:4. The dual in the other states cannot be distinguished from the plural. Compare Dan. 2 : 33, 41, 7:7. In the Targums the *double members*, etc. are expressed by the plural, and where the number *two* is required, תַּרְיִין is inserted. Plurals masculine end in יָךְ, plurals feminine in יָךְ.

To most masculine nouns, viz. to those which terminate in a radical letter, the termination יָךְ is directly appended; e. g. טוּר *a rock*, pl. טוּרִין. But those which terminate in אֵי derived from verbs לֵא, take יָךְ; those in יָ or אֵי take אֵיךְ. Feminines in אֵי change this ending directly into יָךְ; those in וֵי and יָיִת change these terminations into וֵיךְ and יָיִתךְ; e. g. מְשָׁרֵי, plural מְשָׁרֵיךְ, מְשָׁרֵיךְ; and finally, those in אֵי from masculines in יָ form the plural in יָךְ; e. g. קַדְמָא plur. קַדְמָיךְ.

As in Hebrew, there are also in Chaldee many nouns having the form of masculines in the sing. but of feminines in the pl., and *vice versa*; e. g. אֲרֵי, אֲרֵיךְ; אֲמֵי, אֲמֵיךְ; מְלָא, מְלָאךְ; חֲבִין, חֲבִיךְ; שְׁנָא, שְׁנָאךְ.

In some nouns both terminations are in use, even in the same Targum; e. g. אֲמָא, pl. אֲמֵיךְ and אֲמֵיךְ; נְהַר, pl. נְהַרִין and נְהַרִיןךְ, (as if from נְהַרֵי); יוֹם, pl. יוֹמֵיךְ and יוֹמֵיךְ, etc. Sometimes the forms with different endings have different significations; e. g. from קַל *a voice*, קַלִין *thunders*, Ex. 9 : 23, קַלִין *voices*, Ps. 93 : 4. These examples should be distinguished from *epicene* nouns, or those which express both males and females, such as סוּסֵי, pl. סוּסֵיךְ and סוּסֵיךְ.

Sometimes feminines plural take an additional plural ending. So in Hebrew and Arabic; comp. Stuart's Heb. Gram. § 327. 5.

Some nouns occur only in the plural; as חַיִין *life*, שְׁמַיָא *heaven*; especially those which designate the different ages of life; as עוּלְמֵיךְ *youth*, though some of these occur in the singular, with the termination וֵי. Others occur in the singular only; e. g. the names of the metals, דְּהַב *gold*, פְּרֻזְל *iron*, כְּסֵפָה *silver*. But כְּסֵפִין occurs in the sense of *pieces of silver*. Gen. 42 : 25.

§ 29. States of Nouns.

1. Besides the *absolute* and *construct*, which occur in Hebrew, nouns in Chaldee have also the *emphatic* state in which they originally corresponded, in sense, to nouns in Hebrew with the article.* It has however come into

* So in Danish, *Landene*, the countries, from *Lande*, countries. Rask, Danish Grammar, p. 14. Also in Albanian, *Gour*, stone; *Gouri*, the stone. Malte Brun, Univ. Geog. vol. VI. p. 201.

use, in many cases, where the sense does not require the definite article. In Syriac, this liberty has been much more extensively taken.

Note. The *indefinite* article is expressed, either simply by the absolute state, or by the numeral ܐܝܢ *one*; e. g. Dan. 2 : 31, 6 : 18. Ez. 4 : 8.

2. *Construct State*. Characteristic terminations.

a. Masculines plural change ܐܝܢ into ܝܢ . The termination of the construct state of masc. nouns in the sing. does not differ from that of the absolute state.

b. Feminines in ܐܝܢ (ܐܝܢ) change these endings into ܐܝܢ in the sing., into ܐܝܢ in the plur. const. Feminines in ܐܝܢ and ܐܝܢ resume their original ܐܝܢ in the const. sing., and in the plur. change ܐܝܢ and ܐܝܢ into ܐܝܢ and ܐܝܢ .

3. The *emphatic state* is characterized, in both genders and both numbers, by the ending ܐܝܢ . (Masculines in ܐܝܢ , which take ܐܝܢ in the emphatic state, constitute the only exception).

a. To masculines singular (except such as terminate in ܐܝܢ or ܐܝܢ) this termination is directly added; e. g. ܐܝܢ *a horse*, ܐܝܢ *the horse*; masculines in ܐܝܢ substitute the letter ܐܝܢ for their final syllable, and those which end in ܐܝܢ change this ending into ܐܝܢ ; e. g. ܐܝܢ , ܐܝܢ ; ܐܝܢ , ܐܝܢ .

b. Feminines in ܐܝܢ change ܐܝܢ in the emph. sing. into ܐܝܢ ; e. g. ܐܝܢ , emph. ܐܝܢ ; those in ܐܝܢ change this ending into ܐܝܢ ; e. g. ܐܝܢ , emph. ܐܝܢ ; finally those in ܐܝܢ and ܐܝܢ appear in the emph. state with their original full endings ܐܝܢ and ܐܝܢ ; e. g. ܐܝܢ .

c. In the plural, the masc. endings ܐܝܢ and ܐܝܢ are changed into ܐܝܢ ; as ܐܝܢ . ܐܝܢ (from sing. ܐܝܢ) becomes ܐܝܢ ; as ܐܝܢ , emph. ܐܝܢ .

d. In feminines plur., the emphatic state is formed by adding ܐܝܢ to the construct; e. g. ܐܝܢ , ܐܝܢ , ܐܝܢ . But such as terminate in the sing. in ܐܝܢ (from masculines in ܐܝܢ) resume here their original ܐܝܢ ; e. g. ܐܝܢ from ܐܝܢ .

4. Before suffixes [*in the suffix state*], nouns exhibit the following modifications.

a. Derivative masc. nouns in ܐܝܢ change this ending into ܐܝܢ before suff.; as ܐܝܢ from ܐܝܢ ; those in ܐܝܢ (from verbs ܐܝܢ) change this termination into ܐܝܢ moveable; as ܐܝܢ from ܐܝܢ .

b. All masc. plur. nouns drop the ending ܐܝܢ (ܐܝܢ) and then take the suff. of nouns plural.

c. Feminines in ܐܝܢ change ܐܝܢ into ܐܝܢ in the sing.; as ܐܝܢ from ܐܝܢ :

those in ה and ה־ take the construct form before suffixes ; as מְלִכְיָהוּהָ ; those in א־ (*radical*) change this ending to ה־ ; and those in א־ (from masc in ה־) resume their original ה־ ; e. g. קְרָמְיָהָהּ .

d. In the fem. pl., suffixes are appended to the construct state ; e. g. מְדִינָהוֹן , מְלִכְיָהוֹן .

§ 30. Declension of Nouns.

Since no vowels are *dropped*, except those of the final syllable of ground-forms, (comp. § 7. c.,) and since changes of any kind are less frequent than in Hebrew, (the first vowel of the ground-form remaining throughout invariable, except in monosyllables and segholate forms,) fewer modes of declension would naturally be expected, than appear in Hebrew. Accordingly we reckon in Chaldee *nine* declensions, six of masculine, and three of feminine nouns.

§ 31. First Declension.

The first declension includes all nouns which have all their vowels immutable. It comprehends,

(a) Nouns which have ה־ , ה־ , ו־ or ה־ before their final consonant ; as נִיזְ a *fish*, יוֹם a *day*, רִישׁ a *head*, קָרִיב *near*.

In a few nouns which would seem to belong to (a), the quiescents are treated as *fulcra*. Such belong to Dec. IV. e. g. אֲיָמִי Num. 25 : 15, Pseudo-Jon. instead of אִימִי .

(b) Nouns which have א־ in their final syllable ; as טָב *good*, זֵנֵב a *thief*.

Note 1. Nouns with א־ in the ultimate are chiefly of six classes.

(1) Nouns derived from verbs עָו ; e. g. קָל , טָב (Heb. קוֹל , טוֹב) ;

(2) Nouns of the form בְּהָב , שָׁלָם (Heb. שָׁלוֹם) ;

(3) Nouns of the form קָטָל , (Arabic قَتَّالٌ , Heb. with א־ *impure* ;)

(4) Nouns like קָטָל , (Heb. with א־ *pure* ,) and קִיטָל ;

(5) Nouns which have the formative ending א־ ; as קְרִינֵן (Arab

قَرَبَانٌ) ; and

(6) Nouns of the form קוּטָל ; as אוּצָר , עוּזָר .

The first three of these classes retain א־ in all the inflections, and consequently belong regularly to Dec. I.

Nouns of the fourth, fifth, and sixth classes sometimes take — instead of — in the construct sing., and before the suff. כּוֹן and הוֹן. Elsewhere the — is retained. The punctuation of these nouns is however variable; and as they present no other irregularity, and are not very numerous, they may better be regarded as exceptions from Dec. I. than as forming a separate declension.

Note 2. There are also a few nouns, (principally of the form קטול,) having Qamets in the penultimate, which are sometimes varied according to the first declension, but sometimes drop their penultimate vowel, out of the absol. sing.

§ 32. *Second Declension.*

The second declension includes nouns with final — or — , either monosyllabic, or having the preceding vowels immutable; as יָד, שֵׁם, עֵלָם, מִסְפָּר. This — or — is *dropped* before pronominal suffixes or formative syllables, beginning with a vowel.

Note 1. Form with a guttural מַעְבָּד, with suffix מַעְבְּדָה Job 28 : 26.

Note 2. Forms like קַטְלִין (— shortened into —) from קַטַּל, 1st part. Peal, e. g. הַכְּמִין Gen. 3 : 5, etc. are to be set down to the account of irregular punctuation. Analogy requires קַטְלִין.

Note 3. In this declension may be reckoned פְּרוֹזֵל, emph. פְּרוֹזָא, etc. as if from פְּרוֹזֵל.

Note 4. Before כּוֹן and הוֹן, monosyllables, as in Hebrew, take — , — , or — ; e. g. הַמְּהוֹן Zeph. 1 : 17, יְדֻכּוֹן Isaiah 1 : 15.

The form יְבִשִׁין from יְבִשׁ Ezek. 27 : 2, is peculiar.

§ 33. *Third Declension.*

This declension includes all nouns which correspond to the Segholate forms in Hebrew. They may be written in Chaldee, as in Hebrew, either with two vowels, the second of which is always considered a furtive vowel; as מְלֵךְ, חֵלֶם, (these forms almost exclusively in the biblical Chaldee,) בִּיחָה, (קִדְשׁ;) or with only one vowel, which belongs between the last two consonants; as סִפְר, מְלֵךְ. They are inflected, for the most part, as in Hebrew. But,

a. In the Plural absol. the forms מְלֵךְ and סִפְר become, as they do in most other inflections, מְלֵךְ and סִפְר.

b. The form קִדְשׁ sometimes follows the analogy of Hebrew; as הַקִּפְא

Dan. 2 : 37 ; sometimes takes — ; as פְּחֻלָּא Ez. 5 : 8. Very rarely, Hholem is retained ; as שׁוּרְשׁוּהִי , Isa. 53 : 2.

c. In a few cases the י of the form בִּיה remains moveable in its inflections ; e. g. בִּרְהָא Ez. 5 : 3, עֲרִינָה Sol. S. 4 : 8.

d. Nouns of the forms מִלְּךָ and סִפְר in the course of inflection, generally take — or — under their first radical, according to the paradigm. נִגְדַר , תִּיּוֹ , הַלֵּם , עָדָר and some others take — . Comp. Dan. 4 : 6, 5 : 12. Gen. 32 : 16. Isa. 53 : 2. Nouns having gutturals for their first or second radical, naturally take — ; as טָעָמָא , טָעָם ; עֲבִד , עֲבָדָא .

e. Participles Ithpeel, with a few nouns, not properly Segholates, follow the analogy of this declension ; e. g. מְהַקִּיטַל , inflected precisely like מִלְּךָ .

§ 34. *Fourth Declension.*

The fourth declension includes all nouns which double the final consonant when they receive accession. They are mostly monosyllables derived from verbs עֵע . The long vowels, — , י and (for the most part) י , are exchanged in the course of inflection for the corresponding short vowels. In some nouns — becomes — ; as פְּתָא , פְּתָה ; צָד , צָדָא Ex. 19 : 23, גְּלָגְלִין , גְּלָגְלַל Dan. 7 : 9.

פֹּל has in the *emph. st.* פֹּלָא etc. with the tone on the penultimate ; but with suff. which draw the tone forward, פְּלָהוֹן Dan. 2 : 38, 7 : 19.

§ 35. *Fifth Declension.*

The fifth declension includes nouns, participles, and infinitives, derived from verbs לֵא and terminating in אֵ— , יֵ— , יֵ— or יֵ— ; as גְּלֵא , גְּלֵי , בְּכֵי , מְגֵלֵי , מְהַגְּלֵי . The י generally appears, in the course of declension, as the third radical, displacing the substituted א in forms like גְּלֵי . The termination יֵ— of the plural absolute is sometimes contracted into יֵ— . More rarely it follows the Hebrew analogy, and terminates in יֵ— ; as Job 1 : 13. Lam. 1 : 3. Sometimes, perhaps by mistake of transcribers, it is pointed יֵ— ; as שְׁנֵיִן Dan. 7 : 3, מְחֵיִן Gen. 3 : 15, Jeru. Targum, where the connection decides that these forms are masculine. In the const. and *emph. plural*, no trace of the radical י remains.

Note 1. *Peculiar forms of this declension.* עֲרִיָּהוּן Pl. with suff. Is. 10:2.—עֲנִי Plur. Lev. 19:10.—נִקְרִי Pl. נִקְרָן Deut. 6:3, Jer. Targ.—רִבִּי Pl. רִבְיָא Ruth 2:21.

Note 2. Infinitives Peal of verbs ל"א are sometimes regularly inflected in this declension. Comp. Dan. 4:23. 2 Sam. 13:6. Ez. 5:9. But sometimes the א is dropped; as מִבְּעָרָה 1 K. 18:16, מִחֲזֶקֶת 2 Sam. 13:5, מִחֲזִיקוֹן Josh. 3:3, מִבְּפֶה Gen. 23:2.

§ 36. *Sixth Declension.*

Here belong the derivative nouns terminating in the formative syllable י־ (א־י,) compare § 27. 3. They are mostly *gentile* or *patronymic nouns*, or *ordinal numerals*.

a. These nouns, when they receive accession, change their final י into א, which is likewise moveable, and commences a new syllable. As a consequence, י־ is here changed into א־.

b. The plur. emph. terminates in י־י, agreeing in form with the construct, as has been remarked above § 29. 3. c.

Exc. from b. בְּשָׂרָא Dan. 2:5, הַפְּתִיא Dan. 3:2, 3, יְהוּדִיא Dan. 3:8. Ez. 4:12, 23, 5:1, 5. This declension includes also some derivatives from verbs ל"א which terminate in י־ but are not passive participles. (Comp. the preceding decl.); e. g. עֲלִי, pl. עֲלָאִי Gen. 1:6, Jer. T. Ps. 104:13, וְבִי, emph. וְבִיאָה pl. וְבִיאִין Jer. 19:4.

§ 37. *Seventh Declension.*

The seventh declension includes all invariable feminines, i. e. all nouns with the feminine endings א־י, י־י, and י, the final syllable of which commences with only one consonant; as בְּמָא *height*, עֲצָא *counsel*, גְּבוּרָא *strength*, מְגֻלָּא *a roll*, טָבוּ *goodness*, מְרֻבִי *a nurse*.

Whatever vowels precede this termination are immutable; so that the paradigm exhibits all the changes of these nouns in accordance with the principles stated in §§ 28, 29.

Note. In forms like *a*, if the penultimate be a simple syllable, the Sheva which takes the place of the final Qamets in the emphatic and suffix states singular is silent; e. g. *mēdhīnā*, emph. *mēdhīntā*: if the penultimate be a mixed syllable, that Sheva is vocal; as *mēgūllā*, emph. *mēgūllāthā*.

§ 38. *Eighth Declension.*

The eighth declension includes all those feminines, the final syllable of which commences with two consonants; e. g. שֹׁפָא *a lip*, אֲצֻטְלִי (i. q. *στολή*) *a robe*, זְכוּר *purity*.

a. Nouns in אֲ- of this declension must evidently *supply* a vowel in the emph. and suff. states; for otherwise they would exhibit the impossible forms שֹׁפָאָ, אֲצֻטְלִיא, etc., viz. with two vocal Shevas in immediate succession. This supplied vowel is Hhireq or Pattahh, (the latter with gutturals;) more rarely Seghol; e. g. שֹׁפָאָ, שֹׁפָאָָ, אֲצֻטְלִיאָ, אֲצֻטְלִיאָָ, תְּמָאָ, תְּמָאָָ, תְּמָאָָָ.

עֲלִלָא belongs here, and is treated as if written אֲעֲלִלָא; e. g. emph. st. אֲעֲלִלָאָ: but the vowel of the first syllable is dropped for the sake of euphony.

b. The paradigm *b.* comprises all feminines in אָ, derived from verbs אֲל, which have a consonant without a vowel, immediately preceding this termination. The *supplied vowel* is Hhireq, in which א quiesces.

c. Those in אֲ- and אָ are regular in the sing. like Dec. VII. In the plur., as becomes necessary, they also take a supplied vowel, Hhireq or Pattahh.

§ 39. *Ninth Declension.*

Here belong feminines in אָ- derived from masculines in אֲ- of Dec. VI. Comp. § 28. 1. Note 1. In the emphatic state and before suffixes, א is exchanged for אֲ *moveable*, though ordinal numerals, for the most part, take אֲ- or אֲ- or entirely drop it; e. g. אֲשִׁיעִיָא Lev. 25 : 22, אֲשִׁיעִיָאָ Deut. 15 : 9, אֲשִׁיעִיָאָָ v. 12. (but comp. אֲשִׁיעִיָאָָָ, Dan. 7 : 19.) The same substitution of אֲ for א occasionally appears even in the absolute and construct plural; as אֲשִׁיעִיָאָָָָ Gen. 13 : 15.

Note 1. As in Hebrew, the fem. forms are sometimes so mixed that the singular is of one declension and the plural of another; e. g. אֲשִׁיעִיָא pl. אֲשִׁיעִיָאָָ, as if from אֲשִׁיעִיָא; מִרְגָלִית, pl. מִרְגָלִיתָָ and מִרְגָלִיתָָָ.

Note 2. When feminine nouns are formed from masculines by adding the terminations אֲ-, אָ, and אֲ-, the changes in the ground-form are precisely the same which appear in the emph. st. of masculines.

Note 3. Segholates in אֲ- are rare. They are inflected precisely as in Hebrew.

§ 40. *Irregular and Defective Nouns.*

These are doubtless such as were in most frequent use. The following are the principal. אָב, אַח, אָם, אָמִיא, אָנֶשׁ, אָסִי, אָרִי, אָתָא, בֵּית, בַּר, בַּת, חָם, טָלִי, יָד, נָבִיא, עָם, פִּירִי, קָרִי, רִישׁ and שֵׁם or שׁוּם. Their anomalies are given in the vocabulary.

§ 41. *Adjectives.*

The most frequent *forms* of adjectives are קָטִיל, קָטִיל and קוֹטֵל; less usual are קָטֵל and קוֹטֵל. They are inflected like nouns. For the *comparison* of adjectives see § 64.

Note. Adjectives of the first, third, and fourth declensions have their feminines generally declined according to the seventh; those of the second and fifth, according to the eighth; and those of the sixth, according to the ninth.

§ 42. *Numerals.*

1. *Cardinals.* a. These, from 3 to 10, present the same anomaly as in Hebrew, the masculines being indicated by fem. forms, and the feminines by masc. forms. See Par. XI.

Note. הָרִי sometimes takes suffixes, and then appears in the form הָרִי; e. g. הָרִי הָרִי both of them, Gen. 2 : 25, הָרִי הָרִי both of you, Gen. 27 : 45.

b. From 11 to 19. The units are prefixed to עָסֵר for the masc., and to עָסֵרִי for the fem. It must be remarked however, (1) That the units appear somewhat different from the regular form, (comp. the paradigm,) and (2) That, in the later Targums, the units and עָסֵר or עָסֵרִי are contracted into one word. These forms are presented in the paradigm in parentheses.

c. The tens from 30 to 90 are, as in Hebrew, simple plurals of the units 3—9; e. g. הַלְּתִין *thirty*, אַרְבָּעִין *forty*, etc. *Eighty* is somewhat irregular. viz. הַמְּנִן [i. e. הַמְּנִין] or הַמְּנִן, Jer. 41 : 5. Ex. 7 : 7. *Twenty* is expressed by the plural of *ten*, עָסֵרִין or עָסֵרִין. Though masc. in form, these are all of the common gender.

d. The intermediate numbers 21—29, 31—39, etc. are expressed by simply placing the smaller number after the larger, connected by ו; e. g. masc. עָסֵרִין וְיָחַד, fem. עָסֵרִין וְיָחַד *twenty-one*, etc.

e. *One hundred* מֵאָה, 200 מֵאָתַיִם, מֵאָתַיִם, 300 מֵאָה מֵאָה, 400 אַרְבַּע מֵאָה, הֵלֶּה, 400 אַרְבַּע מֵאָה,

etc. the prefixed units being feminine; 1000 אֶלֶף, 2000 הָרִיב אֶלְפִין, 3000 הֶלֶלֶת אֶלְפִין, etc. the prefixed units being masculine; 10,000 רִבּוֹ, 120,000 הֶרְתָּא עֶסְרֵי רִבּוֹן, Jon. 4:11.

2. *Ordinals*. The first two have peculiar forms, viz. *first* קְדָמִי, *second* הַנֶּנֶן, (comp. Heb. שְׁנַיִם).

a. From *third* to *tenth* they are formed from the cardinals, and terminate in י־ (אִי־,) emph. אֶ־ for the masc., and אֶ־, emph. אֶ־ or אֶ־ for the fem.

b. From *eleventh* to *nineteenth* the units are prefixed to אֶסְרִי, but contracted into one word; e. g. הָרִסְרֵי *eleventh*, Num. 25:8, הָרִסְרֵי *twelfth*, etc. In designations of time (as *the fourteenth year*, &c.) the cardinal numbers are generally employed.

c. Above 20, as in Heb., cardinals and ordinals are the same. For the mode of designating *distributives* and *numeral adverbs* see § 65. 4, 5.

CHAPTER V.

PARTICLES.

§ 43. *Adverbs*.

1. The following are *primitive*; אַן *where?* מַתִּי *when?* אַף *also*, תַּמָּה *there*, לֹא *not*.

2. *Derivatives with characteristic ending*; יוֹמָם *by day*, יוֹמָנָא *to-day*, אֶסְפְּרָנָא *carefully*, אַרְמִית *in Aramean* (Ἀραμαϊστί), מְסִרְהָבְאִית *hastily*, תְּנִנְנִית *again*.

3. *Other parts of speech used adverbially*;

a. Substantives, either with prepositions; as בְּקִיצוֹר *in short*, שְׁרָטָא *in truth*, מִיָּד *immediately*; or without them; as כְּלָל *wholly*, תַּחְתָּא *below*.

b. Verbal forms, viz. Inf. and Part.; as מִפְּרֵעַ *backwards*, תּוֹב *again*, *once more*.

c. Adjectives, numerals, and pronouns; e. g. כְּנִין [*firm*] *truly*, *thus*, etc. כְּתִידָא [*as one*] *together*, כְּמָה [*like what?*] *how! how very!*

4. Compound adverbs; אִיכְרִין *how?* אִימְתִי *when?* עַד־כֶּה [*to here*] *hitherto*, מִכֶּה [*from here*] *hence*, מֵהִיכָא *whence?* מֵהֶם *thence*, לֹא אִיתָ [*there is not*]. For the mode in which the last, as well as אִיתָ, takes pronominal suffixes. see § 8. 3. II. Note 4.

5. A *simple question* is expressed by the prefix הָ, (before a consonant with Sheva, simple or composite, הֶ). Pronouns or adverbs express an interrogative sense by prefixing אֵי; e. g. אֵי מֵיָן *whence?* אֵי אֵלֶיךָ *who?* Comp. § 9. 3. Before *interrogative* adverbs אֵי is intensive; as אֵי מֵתֵיךָ, to which I believe our language has nothing precisely equivalent, unless it be the colloquial phrase, *where in the world?*

§ 44. *Prepositions.*

1. The following are *originally* prepositions :

(a) The inseparable בּ, פּ, and לְ prefixed to nouns and pointed with – before simple Sheva; as בְּסֵפֶר; before a word, the first letter of which has a composite Sheva, with a corresponding short vowel; as לְעֵנִי, כְּאִנְשׁ. In the latter case, contraction sometimes takes place; as לְאֶלְהָא Dan. 5 : 23.

(b) The separable monosyllables לָךְ, כָּמָת, כֹּתָה, which before nouns, appear as separate words. They take pronominal suffixes, without change; as לָךְתִּי *with me*.

Instead of בּ prefix, appears the separate form בִּי, Sol. S. 1 : 9, 13.

2. Words employed as prepositions but originally nouns or other parts of speech; viz. בְּלֹא *without*, (compounded of the adv. לֹא and בּ,) מִן [part] *from, of*, קִבֵּל and קִדְמָה *before*, בֵּינָם *between*, חֲלִיפָה *instead of*, תַּחְתּוֹת *under*, מִטּוֹל and אֲמִטּוֹל *on account of*. These, (with the exception of the first,) and some others, are originally nouns, and conform to the analogy of nouns, in receiving suffixes; sometimes,

a. Having feminine forms; e. g. מִטּוֹלָתָא. But מִטּוֹל retains the masc. form before הוּן and כּוּן; or

b. Having plural forms; e. g. עֲלֵיךְ, קִדְמֵי, בְּתַרְוְהֵי, etc.

3. Compound prepositions; מִן, קִדְמָה, מִן, לְקִבֵּל, מִן, מִלְפָּנֵי.

§ 45. *Conjunctions.*

1. *Primitive* conjunctions are וְ *and*, כִּי *as*, לְ *that* (before Fut.), הִנּוּ *if*, בְּרָם *since*, אֲרִי *because*, אוֹ *or*. Borrowed from other parts of speech בְּרָם *but*. לְהֵן *so*, הִי *that*. Compounded לֹא הִי or הִי לֹא *that not*, עַד הִי *until*, הִלְכָה הִי and הִי בְּדִיל הִי *because*, עַל הִי *therefore*, אַחֲרַיִךְ *after*.

2. The inseparable conjunctions כִּי, הִי, and לְ are prefixed like the prepositions, § 44. 1. a. Vav, before consonants with Sheva, also before בּ, מ, and פּ, is pointed וּ. When לְ is prefixed to the Fut. the preforma-

tive of the latter is dropped; e. g. לְקַטוּל instead of לְקַטוּלָּה. See below § 50. 2.

§ 46. *Interjections.*

1. These are for the most part *primitive*; e. g. הֵא lo! לֵי, לֵי would that! oh that! וַי wo! (comp. Lat. *vae.*)

2. Some are borrowed from other parts of speech; e. g. הָבֵי come on! (Imp. from הָיָה), בְּרַעֲוֵי I pray! [lit. *in entreaty*], חֲבוּל wo! (from חָבַל to destroy.)

PART III.
SYNTAX.

CHAPTER I.
SYNTAX OF PRONOUNS.

§ 47. *Personal Pronouns.*

1. The separate pronouns sometimes supply the place of the substantive verb, or at least render the use of that verb unnecessary; e. g. אֲנִי־הֵנָּא הֵמוּ *we are* [lit. *we they*], Ez. 5 : 11; אֲנִי־הִזְיָא *I* [am] *the seer*, 1 Sam. 9 : 19. Most frequently is the verb omitted when the pronoun is joined to a participle.

The reason of this omission of the substantive verb, in such cases, seems to be this. These pronouns have a certain strength, an inherent emphasis, (so to speak), unattainable in English, on account of the frequency with which we are compelled to use them in the ordinary inflection of verbs.

2. The suffixes are used in Chaldee as in Hebrew. Compare Stuart's Heb. Gram. §§ 470—472, Conant's Gesenius § 121. The pleonastic use of suffixes, where the noun to which they relate immediately follows, is more frequent here than in Hebrew. Thus עֲבָדֵי־יְיָ אֱלֹהֵי *servants of God*, Ez. 5 : 11, בְּרַנִּיָּאֵל *in Daniel*, Dan. 5 : 12.

Note. Even the separate pronouns are sometimes used in the same manner.

3. Anomalies likewise are the same as in Hebrew; e. g. masc. for fem. Ruth 1 : 8, 9, עִמְכֹּן, (referring to the daughters-in-law of Naomi;) suff. of pl. nouns appended to sing. nouns, as in Num. 24 : 7, מְלִכְוֹתֶיהָ *his kingdom*, the latter probably a result of the full orthography, ך being only a *mater lectionis*.

§ 48. *Relative and Interrogative Pronouns.*

1. The relative pronoun *הַי*, (as a prefix *הַ*), corresponds to the Hebrew *אֲשֶׁר*; e. g. with noun suff. forming a Gen., *הַי לֹא תִשְׁמַע לְרִשְׁנֵיהָ*, *whose language thou shalt not understand*; with the adverb of place, *הַי . . . הַמָּן*, sometimes *הַיִּמָּן* = Hebrew *אֲשֶׁר . . . שָׁם*, *where*.

2. The interrogative appears as a *Genitive*, where a noun immediately precedes it in the construct state; e. g. *בַּת מִן אֵתָּה* *whose daughter art thou?* Gen. 24 : 23.

3. In respect to the compound possessive pronouns *הַיִּלִּי* *my*, *הַיִּלֵּה* *his*, &c. see § 8. 3. note 3.

§ 49. *Mode of designating pronouns for which specific forms do not occur in Chaldee.*

1. *Reflexive and reciprocal.* These senses are indicated,

a. Simply by passive verbs;

b. By the personal pronouns; e. g. Judg. 20 : 40. *The Benjamites looked בְּתַרְיֵהוֹן* *behind them* [i. e. behind themselves, the English usage being analogous].

c. By *נִפְּשׁ*, *לֵב* or *מִצָּה*; e. g. *נִפְּשִׁי* *myself*, *בְּלִבָּהּ* *upon thyself*, Ex. 9 : 14; *בְּמִצָּהָּ* Gen. 18 : 12, Sarah laughed *within herself*. So *מִימֵרֵיהָ* *himself*, Ruth. 3 : 8.

2. *Indefinite.* *Some one* *אֲנָשׁ*, *something* *פְּתָנָם*, *פְּתָנָמָּא* (= Hebrew *הַדָּבָר*) and *מִיֵּדַעַם*. So *no one* *לֹא אֲנָשׁ*, *לֹא חַד*, *nothing* *לֹא מִיֵּדַעַם*, also *לֹא מִיֵּרִי* Job. 6 : 6.

3. *Demonstrative.* Sometimes by *הוּא*, *הִיא*, or with the Hebrew article *הַהוּא*, *הַהִיא*.—A peculiar mode of designating the same idea is to attach a suffix to the preceding word; e. g. *בַּהּ זְמַנָּא* Dan. 3 : 8, *at that time*, (lit. in it, the time), comp. *בֵּי הִיא זְמַנָּא* Sol. S. 1 : 13.

Other forms might be mentioned, but they will occasion no difficulty which the analogy of the Hebrew will not readily solve.

CHAPTER II.

SYNTAX OF VERBS.

§ 50. *Use of the Tenses.*

1. The same variety of signification exists here as in Hebrew. Thus the *Praeter* sometimes, (especially in verbs of existence or condition,) corresponds to our *Pres-*

ent, sometimes to our Pluperfect; and the Future to the Optative, Subjunctive, or Imperative mood. It sometimes expresses even past time. See Dan. 4 : 9, 33.

2. When the Future is used in an Optative, Imperative, or Subjunctive sense, it not unfrequently takes the prefix לְ *that, ut*, and the preformative י falls out; e. g. לְהִוָּהּ מִתְּנַתָּהּ לָהּ לְהִוָּהּ *thy presents be to thyself*, Dan. 5 : 17. מְדֻרָּהּ, with the beasts of the field *shall be thy dwelling*, Dan. 5 : 22. Though in the latter case Gesenius (Lehrgeb., p. 787,) considers לְהִוָּהּ as Inf. instead of לְמְהִוָּהּ, and compares the frequent use of the Infinitive for finite tenses in Hebrew. Comp. Stuart's Heb. Gram. § 543.

To this use of לְ with the Fut., corresponds entirely the Arabic ج, Rosenmüller's Inst. ad fundam. Ling. Arab. p. 331. Compare also the French *que*.

Prof. Winer in his 2d ed. abandons this explanation, on the ground that this use of לְ is found nowhere else in Chaldee, and prefers, with Beer, to consider the לְ as an unusual preformative of the Future tense, (not unfrequent in the Talmud) instead of י. He quotes two passages from the Targums to which he considers this explanation suited; viz. Ex. 10 : 28, Jer. T. צָבִיר לְמָמוֹת וְלֹא לְהָיוּי שָׁמַע לְמִלָּהּ, (*Pharaoh*) *desires to die, and not to be listening to your words*; and Ex. 22 : 24, Jon. לֹא תִשְׁוֹן עָלָיו דְּלִהָיוּי, *ye shall not impose upon him that there should be witnesses against him*. But the old explanation seems to me preferable. Is not this very idiom the basis of the Talmudical use of לְ as a preformative of the Future?

§ 51. Peculiar mode of designating certain finite tenses.

1. A Pluperfect is formed, in the later Targums, by prefixing הָיָא to the Praeter; e. g. הָיָא נִפְקַּהּ *he had gone out*. The Arabic has a similar usage.

2. A kind of Paulo-post-future, *to be about to do any thing*, is expressed by prefixing עָתִיד [ready] to the Inf. with לְ; e. g. עָתִיד יִי לְאַתְפָּרַע, *Jehovah is about to punish*, i. e. *will speedily punish*; by הָיָא; e. g. הָיָא שְׁמֶשׁ לְמַעַל Gen. 15 : 12, *the sun was just about setting*. In the latter construction, the sense of the Inf. active sometimes

becomes passive ; e. g. Deut. 31 : 17, וַיִּהְיוּ לְמִיָּבֵל *they shall speedily be destroyed*.

§ 52. *Use of the Imperative and Infinitive.*

1. Of two Imperatives connected by ו, the second must often be rendered by the Future, being a promise, of which the first was the condition. So in English we say *Do and live*, i. e. If ye will do, ye shall live.

2. The use of the Inf. governed by verbs indicating desire, purpose, &c. and sometimes by nouns, with (or without) לְ, is more frequent than in Hebrew ; e. g. Ex. 2 : 15, בָּעָא לְמַקְטֵל *he sought to kill* ; Gen. 29 : 7, לֹא אִיֶּדֶן לְמַכְנֹשׁ *it is not time to collect*. לְ is sometimes omitted, especially when the Infinitive is governed by a noun ; as Josh. 10 : 27, עֵדֶן מִיַּעַל שֶׁמֶשׁ *the time of sunset*.

In other respects these moods are employed as in Hebrew

§ 53. *Use of Participles.*

1. Participles joined (*a*), *To the substantive verb*, indicate generally the Imperfect ; as הָיָה הַיּוֹתָ Dan. 2 : 31, *Thou sawest* [or, *wast looking* ;] also with the Future, לֹא קָרָאן תְּהוֹן Ruth 1 : 20, *Ye shall not call* [be in the habit of *calling*] me Naomi. The same indefiniteness seems to be given to the sense, as in the corresponding construction in English. This usage is more frequent in Chaldee than in Hebrew. (*b*) Joined to the personal pronouns and אִי, they designate *generally* the Present tense ; sometimes others ; e. g. אָנֹכִי דָּחִיל Gen. 32 : 11, *I was afraid*, אִם אִיֶּתָּךְ פָּרִיק Judg. 6 : 36, *if thou wilt save*.

Note. Sometimes the subst. verb is omitted in this construction ; e. g. Job 1 : 13. בְּנֵי אָכְלִין וְשָׂחִין *his sons (were) eating and drinking*.

2. Participles govern nouns ; either, (*a*) In the Genitive, the participle being in the construct state ; as אָכְלִי פְתוּרָךְ 1 K. 2 : 7, *those who eat at thy table* ; or, (*b*) In the

case governed by the verb from which they are derived; as פָּרִיסָן גְּדַפְיָהוֹן Ex. 25 : 20, *stretching out their wings*.

§ 54. *Optative mood.*

This is indicated in Chaldee, either,

a. By the simple future (compare § 50;) or,

b. By questions expressing desire; e. g. Judg. 9 : 29, מִן יִמְסֵר יְהוָה עָמָא *who will deliver this people to me?* i. e. would that this people were under my control. Especially is the formula מִן יִהְיֶה (comp. Heb. מִי יִהְיֶה) employed in this optative sense; e. g. Deut. 28 : 67, מִן יִהְיֶה צַפְרָא, *Oh that it were evening*, lit. *who will give evening?*

c. By לְנִי with the Future, when the wish respects future time; as לְנִי יִהְיֶה קִדְמָיָהּ, *may he stand before thee!* Gen. 17 : 18.—With the Praeter when the wish regards time past; e. g. Num. 20 : 3, לְנִי הָמִיתָנָא, *Oh that we had died!*

§ 55. *Agreement of the verb with its subject.*

1. The general principles, as well as most anomalies, are the same here as in Hebrew. See Stuart's Heb. Gram. § 479, seq. Conant's Gesenius, §§ 146–148.

2. When a verb has several predicates it is *generally* put in the plural. Sometimes however, especially when the verb precedes the predicates, it is singular; so Gen. 8 : 16. Num. 20 : 11.

§ 56. *Impersonal verbs and verbs with indefinite Nominatives.*

1. Impersonal verbs are, as in Hebrew, simply the third person singular of personal verbs without any Nominative. They also take a Dative; e. g. 1 Sam. 30 : 6, עָקַת לְדָוִד, *David was distressed*.

2. To express the idea of a verb with an indefinite Nominative;

(a) The 3d person singular is sometimes employed exactly as in impersonal verbs; e. g. אָמַר לְיוֹסֵף *said* (some one) *to Joseph*;

(b) The 3d pers. plur.; which frequently *must be*

rendered by the passive; e. g. Dan. 4 : 13, [English Version 4 : 16,] *לְבַבָּהּ יִשְׁנוּן* *let his heart be changed*, lit. *let them change his heart*.

(c) The 2d per. sing. sometimes expresses the same idea, Is. 41 : 12.

(d) Also the plur. Part.; as *אָמְרִין* Dan. 3 : 4, *it is spoken*.

§ 57. *Regimen of Verbs.*

The use of the simple Accusative or Dative, of two accusatives, and of verbs with prepositions, may be learned from the Hebrew analogy. Comp. Stuart's Heb. Gr. §§ 508—513. Conant's Gesenius, §§ 138—140.

§ 58. *Verbs used for Adverbs.*

In Chaldee, as in Hebrew, two verbs are often so connected that one of them may be best translated by an adverb. The verbs most commonly so employed are *אֹסִיף* *to add*, for *again, more*; *אֹטִיב* *to make good*, for *well*; *קָדַם* *to precede*, for *before*; *חָזַב* *to return*, for *again*; *אָחַז* *to hasten*, for *quickly*; e. g. *חָב וְחָפַר יַת בְּיָרָא*, Isaac *digged again* (lit. returned and digged) *the wells*, Gen. 26 : 18.

So in English we say, *make haste and come*, for *come quickly*.

§ 59. *Constructio praegnans and Ellipsis.*

1. *Constructio praegnans*. Comp. Stuart's Heb. Gr. § 566. Conant's Gesenius, § 141. *וְיִשְׁנִי לִיהָ יְיָ לִבָּא אֹחֲרָנָא*, *and Jehovah changed* (his heart and gave) *to him another heart*. 1 Sam. 10 : 9.

2. *Ellipsis* is not frequent, except of the substantive verb. Ps. 120 : 7, *אֲנִי שָׁלֵם הַנְּפוּן לְקָרְבָּא*, *I (desire) peace, they (are) for war*.

CHAPTER III.

SYNTAX OF NOUNS.

§ 60. *Designation of Cases.*

1. The Genitive is indicated,

(a) As in Hebrew, by the const. state of the preceding noun; e. g. מִלְכָּא מִלִּי *the words of the king*.

(b) By the prefix דְּ (or דִּי,) in which case the preceding word is ordinarily in the emphatic state; e. g. מִלְכָּא דְּאַרְעָא *the king of the earth*, מִלְכָּא דִּי שְׁלִיטָא *the king's captain*, Dan. 2 : 15.

(c) In designations of time, by לְ; e. g. יוֹמָא לְיַרְחָא Gen. 8 : 5, *the day of the month*; 2 Kings 12 : 1, בְּשַׁנַּת שִׁבְעָא *in the seventh year of Jehu*.

Note 1. The case *b.* may be compared with the Hebrew אֲשֶׁר לְ, and דִּי be regarded as a real relative; thus מִלְכָּא דִּי שְׁלִיטָא might be rendered *the captain who (belonged to) the king*. מִלְכָּא might be regarded as a Dative (לְ being omitted by ellipsis), or as a Genitive governed by דִּי in the construct state.

Note 2. In the later Targums the characteristic prefix of the Genitive is sometimes omitted; e. g. Esth. 1 : 9, מְשָׁחָא נְשָׂאָא *banquet of the women*. In some instances, on the other hand, the characteristic of the Genitive case (דְּ) is inserted after a noun in the construct state.

Note 3. The form of the construct, especially of the const. pl., sometimes appears in the Targums instead of the absolute; e. g. Gen. 1 : 10, the collections of water קָרָא יַמֵּי, *he called seas*.

2. As in Hebrew, לְ prefixed forms the Dative.

3. The Accusative takes either לְ, (like the Syriac,—and this is almost universal in the Targum on Proverbs;) or ית (i. q. Heb. אֵת;) or it has the simple form of the Nominative.

4. The Vocative is generally expressed by the form of the emphatic state.

§ 61. *Peculiar use of the cases.*

1. The Genitive is often employed instead of an adjective qualifying the preceding noun; e. g. Dan. 3:5, צֵלִים נְהָבָא *an image of gold*, i. e. *a golden image*.

Note 1. Sometimes the first noun qualifies the second; e. g. בְּהַקּוֹף יָד *with a strong hand*—lit. with strength of hand.

Note 2. The Hebrew student will not be disappointed to meet in Chaldee with phrases like מְרִי חֵלְמָא Gen. 37:19, lit. *master of dreams*, i. e. *interpreter of dreams*; בֶּר שָׁתָא *son of a year*, i. e. *a year old*.

2. The Accusative of place answers the question, *where?* and must consequently be translated by *at* or *in*. The simple Accusative is also sometimes employed, by synecdoche where we must render, *in respect of*; e. g. סְמִיקוֹ תָּוִי *ruddy in respect to complexion*, or *of a ruddy complexion*, Lam. 4:7.

This construction is less frequent in Chaldee than in Hebrew. Instead of it the Targums sometimes employ בְּ.

3. The case absolute, either the Nom. (which is most frequent), the Acc., or even sometimes the Dat. (with לְ signifying *quoad*), is employed as in Hebrew. Comp. Stuart's Heb. Gr. §§ 415—417.

§ 62. *Use of the plural and repetition of nouns.*

1. The plural is sometimes employed where only *one of the things designated* is meant. Judg. 12:7, בְּקִרְוֵי גִלְעָד, *in one of the cities of Gilead*; Gen. 8:4, *The ark rested on one of the mountains*, etc.

2. מְרִין and רְבוּנִין are employed as plurals of excellence or respect. On the other hand אֲלֹהִין has always a plural sense. In the biblical Chaldee only, occurs אֲלִיזִין, *the Most High*, as a name of God, Dan. 7:15.

3. The double members, etc., which in Hebrew require the dual, are designated in Chaldee by the plural. When the dual in Hebrew is employed to designate definitely two persons or things, it is rendered in Chaldee by the plural with תְּרִין.

4. The immediate repetition of a noun indicates,

a. *Multitude*. Gen. 14:10, בִּירִין בִּירִין *many wells*.

b. *Partition* or separation, expressed by *each*, etc.; as Gen. 32:16, עֲרָא עֲרָא *each particular herd*; Esth. 3:4, יוֹמָא וְיוֹמָא *every day*.

§ 63. *Construction of Adjectives.*

1. Exceptions from the general principle "that adjectives agree with the substantives which they qualify in gender and number" are the same as in Hebrew. Comp. Stuart's Heb. Gr. § 449.

2. When an adjective is the predicate of the sentence, it stands generally after the noun. Rarely, and only when the substantive verb is omitted, it precedes.

3. Adjectives *used as simple epithets*, follow their nouns.

4. The *neuter gender* is usually expressed by feminine adjectives; Ps. 27 : 4, תָּחָא בְּעִירֵי, *one thing* have I desired.

5. An adjective is put *in the construct state* before a noun expressing the thing in respect to which the quality is affirmed; e. g. Prov. 16 : 19, שָׁפַל רוּחַ *of a humble spirit*, lit. humble of spirit.

§ 64. *Comparison of Adjectives.*

1. The *comparative* is formed, either

(a) By מִן simply, as in Hebrew; or

(b) By inserting יוֹתֵר or יָתִיר (*abundant*, but here in the sense of *more*) before מִן; e. g. Ps. 119 : 103. בְּסִימֵן מִן הַדְּבָשָׁא יָתִיר *sweeter than honey*, lit. sweet more than etc.

2. The *superlative* is designated as in Hebrew. Thus שְׁפַל אַנְשִׁים Dan. 4 : 14, *the basest of men*; שָׁמַיִ שְׁמַיָּא Lev. 24 : 9, *the highest heaven*; etc.

§ 65. *Numerals.*

1. Numerals from 1 to 10 are placed either before or after nouns. Gen. 8 : 10, שְׁבַע יוֹמִין. Dan. 3 : 25, גְּבָרִין אַרְבָּעָא.

2. From 11 to 100 the numerals *precede* the substantive in the plural. Jud. 11 : 33, עֶשְׂרִין קָרוֹן. But the *tens* sometimes follow their substantives. Gen. 32 : 14.

Note 1. In a few instances the substantive appears in the construct state before its numeral. 1 K. 8 : 63, הַזֵּי פָּרָהִין וְעֶשְׂרִין רְבוּא 220,000 *oxen*. Comp. § 60. 1. note 3.

Note 2. When יָת precedes the numeral, the noun is in the emph. st.; e. g. Gen. 1 : 16, יָת הָרִין נְהוֹרָא *the two great lights*.

Note 3. In designations of weights and measures the noun expressing the weight, etc. is often, though not so frequently as in Hebrew, omitted. Thus Gen. 37 : 28, בְּעֶסְרִין כֶּסֶף *for 20 (shekels) of silver*. So in designations of time, יוֹמָא is still more frequently omitted. Comp. Gen. 8 : 13, Lev. 23 : 32.

3. Instead of the ordinals from 1 to 10 the cardinals are not unfrequently employed. Gen. 8 : 13, בְּחַד לְיָרְחָא, *on the first of the month*. 2 K. 12 : 1, בְּשִׁנָּה שְׁבַע לְיֵהוּא *in the seventh year of Jehu*—lit. in the year VII. of Jehu.

4. Distributives are expressed by a simple repetition of the cardinals without ו; as שְׁבַעָא שְׁבַעָא *by sevens*. הָרִין הָרִין *two and two, by pairs*. Gen. 7 : 2, 9.

5. Numeral adverbs are of two kinds.

a. Those of degree or intensity. These are expressed in Chaldee by prefixing **הר** to the cardinals ; e. g. Dan. 3 : 19, **הר שְׁבַעַא**, *seven fold*.

b. Those of repetition. These are expressed, precisely as in English, by *times*, **זְמַנִּין** ; as Josh. 6 : 3, **הִרְאָ זְמַנָּא**, *one time, once*. Ex. 34 : 23, **זְמַנִּין הִלְתָּ** *three times*, etc.

CHAPTER IV.

SYNTAX OF PARTICLES.

§ 66. *Adverbs generally.*

1. The *repetition* of an adverb expresses

a. Intensity. Deut. 28 : 43, **לְהִתְחַקֵּא לְהִתְחַקֵּא** *very low* ;

b. Repetition or continuation. Ex. 23 : 30, **זְעִיר זְעִיר** *by little and little*.

2. Adverbs sometimes qualify nouns by being placed before them as nouns in the construct state. Gen. 18 : 4, **זְעִיר מִיָּא** *a little water*.

3. Adverbs sometimes take prepositions before them ; e. g. **בְּזֵא** instead of **זֵא** simply. Comp. Gesenius' *Lehrgeb.* p. 828.

Note. In the last three cases, 1. *b.*, 2 and 3, these adverbs may be regarded as real nouns. Thus **זְעִיר מִיָּא** *a small quantity of water*, **בְּזֵא** *at that time*. And so of many other cases.

4. Many adverbs are expressed by periphrasis of verbs. See § 58.

§ 67. *Negatives.*

1. The same distinction exists between **לָא** and **לֵית**, as in Hebrew between **לֹא** and **אֵין** ; *the latter*, in both languages, *implying the substantive verb*.

2. **לָא . . . לָא** *none, nobody, nothing*. So in Hebrew. Compare Gesenius' *Heb. Lex.* word **לֹא**.

3. In oaths or strong declarations, **אֵן** or **אִם**, *if*, takes the place of a direct negative. Thus Is. 62 : 8. **אִם אֶתֵּן** *I will not give*, lit. *if I will give*. So **לָא אִם** *affirmatively*, Josh. 14 : 9.

4. "That—not" is sometimes expressed by **מִלְּ** before the Inf. e. g. Lev. 26 : 19. I will make the heavens strong as iron above you **מִלְּאַחַתָּא מְטָרָא**, *that they may not send down rain*, (lit. *from that they should*, etc.) For the signification of **לָא** alone prefixed to the Infinitive, see § 50. 2.

§ 68. *Interrogative Particles.*

1. The direct question is indicated by הַ, or has no peculiar designation.

2. The double interrogation is generally expressed by אִם הַ; e. g. Num. 13:20, הֲמֵטְבָא אִם בְּרֵשָׁא, *whether good or bad*. 1 K. 22:15, הֲנִזְיִל אִם נִהְמַנְעַ, *shall we go up to Ramoth Gilead to battle, or shall we forbear?*

3. The question with הֲלָא, being employed simply to excite attention, is frequently better rendered by *behold!* Comp. הֲלָא under the word לָא in Gesenius' Heb. Lex. Thus Deut. 11:30, הֲלָא אֲנֹנִן בְּעֵבְרָא דִּירְדֵּנָא, *behold they are on the other side Jordan*, lit. *are they not*, etc. So also the frequent expression, הֲלָא אֲנֹנִן בְּחִיבִין, *behold they are written*.

PARADIGMS.

Paradigms of verbs, nouns, and numeral adjectives are here subjoined, accompanied by references to the corresponding sections in the Grammar

		Peal.	Ithpeel.	Paël.
Praet.	3 m.	קָטַל	טַל or אֶתְקַטַּל	קִטַּל
	3 f.	קָטַלְתְּ	אֶתְקַטַּלְתְּ	קִטַּלְתְּ
	2 m.	קָטַלְתָּ or הָא	אֶתְקַטַּלְתָּ	קִטַּלְתָּ or הָא
	2 f.	קָטַלְתְּ	אֶתְקַטַּלְתְּ	קִטַּלְתְּ
	1 c.	קָטַלְתְּ	אֶתְקַטַּלְתְּ	קִטַּלְתְּ
Pl.	3 m.	קָטַלְוּ	אֶתְקַטַּלְוּ	קִטַּלְוּ
	3 f.	קָטַלְנָא	אֶתְקַטַּלְנָא	קִטַּלְנָא
	2 m.	קָטַלְתֶּיךָ	אֶתְקַטַּלְתֶּיךָ	קִטַּלְתֶּיךָ
	2 f.	קָטַלְתֶּיךָ	אֶתְקַטַּלְתֶּיךָ	קִטַּלְתֶּיךָ
	1 c.	קָטַלְנָא	אֶתְקַטַּלְנָא	קִטַּלְנָא
Inf.		מִקְטַל	אֶתְקַטַּלְנָא	קִטַּלְנָא
Imp.	2 m.	קָטַל	אֶתְקַטַּל	קִטַּל
	2 f.	קָטַלִּי	אֶתְקַטַּלִּי	קִטַּלִּי
Pl.	2 m.	קָטַלְוּ	אֶתְקַטַּלְוּ	קִטַּלְוּ
	2 f.	קָטַלְנָא	אֶתְקַטַּלְנָא	קִטַּלְנָא
Fut.	3 m.	יִקְטַל	יִתְקַטַּל	יִקְטַל
	3 f.	תִּקְטַל	תִּתְקַטַּל	תִּקְטַל
	2 m.	תִּקְטַל	תִּתְקַטַּל	תִּקְטַל
	2 f.	תִּקְטַלְיִךְ	תִּתְקַטַּלְיִךְ	תִּקְטַלְיִךְ
	1 c.	אֶקְטַל	אֶתְקַטַּל	אֶקְטַל
Pl.	3 m.	יִקְטַלְוּ	יִתְקַטַּלְוּ	יִקְטַלְוּ
	3 f.	יִקְטַלְנָא	יִתְקַטַּלְנָא	יִקְטַלְנָא
	2 m.	תִּקְטַלְוּ	תִּתְקַטַּלְוּ	תִּקְטַלְוּ
	2 f.	תִּקְטַלְנָא	תִּתְקַטַּלְנָא	תִּקְטַלְנָא
	1 c.	נִקְטַל	נִתְקַטַּל	נִקְטַל
1 Part.	m.	קָטַל		מִקְטַל
	f.	קָטַלְנָא		מִקְטַלְנָא
2 Part.	m.	קָטִיל	מִתְקַטֵּל	מִקְטַל
	f.	קָטִילָא	מִתְקַטֵּלָא	מִקְטַלְנָא

Suffixes.	Sing.	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
Pe. Pr. 3 m.		קָטַלְנִי	קָטַלְךָ	קָטַלְךָ	קָטַלְהָ	קָטַלְהָ
3 f.		קָטַלְתַּנִּי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתְּהָ	קָטַלְתְּהָ
2 m.		קָטַלְתַּנִּי	&c. Same as 3 f. except that it does not take			
2 f.		קָטַלְתִּינִי	————	————	קָטַלְתִּיהִי	קָטַלְתִּיהִי
1 c.		————	קָטַלְתְּךָ	קָטַלְתְּךָ כִּי	קָטַלְתְּהָ	קָטַלְתְּהָ
Pl. 3 m.		קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 m.		קָטַלְתֶּנּוּ	————	————	קָטַלְתֶּנּוּ	קָטַלְתֶּנּוּ
1 c.		————	קָטַלְנוּ	קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּם
Inf.		מִקָּטְלִי — נִי	מִקָּטְלְךָ	מִקָּטְלְךָ — יך	מִקָּטְלֵהָ וְהִי	מִקָּטְלֵהָ
Inf. with } epenth. }		מִקָּטְלַנִּי	מִקָּטְלַנְךָ	מִקָּטְלַנְךָ	מִקָּטְלַנְהָ	מִקָּטְלַנְהָ
Fut. 3 m.		————	————	יִקָּטְלֶיךָ	יִקָּטְלֶהָ	————
3 m. with } epenth. }		יִקָּטְלַנִּי	יִקָּטְלַנְךָ	יִקָּטְלַנְךָ — נְכִי	יִקָּטְלַנְהָ	יִקָּטְלַנְהָ
Pl. 3 m.		יִקָּטְלוּנִי	יִקָּטְלוּנְךָ	יִקָּטְלוּנְךָ וְנְכִי	יִקָּטְלוּנְהָ	יִקָּטְלוּנְהָ
Imp. 2 m.		קָטַלְנִי — נִי — נִי	————	————	קָטַלְהָ — הָא	קָטַלְהָ — הָא
2 m. with } epenth. }		קָטַלְנִי	————	————	קָטַלְהָ	קָטַלְהָ
2 f.		קָטַלְיִנִי	————	————	קָטַלְיִהִי	קָטַלְיִהִי
Pl. 2 m.		קָטַלוּנִי נְנִי	————	————	קָטַלוּנְהָ	קָטַלוּנְהָ
2 f.		קָטַלְנִי	————	————	קָטַלְנִיהִי	קָטַלְנִיהִי
Pa. Praet.		קָטַלְנִי	קָטַלְךָ	קָטַלְךָ	קָטַלְהָ	קָטַלְהָ
Inf.		קָטַלְתִּי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתְּהָ	קָטַלְתְּהָ

<i>Plur.</i> 1 com.	2 masc.	2 fem.	3 masc.	3 fem.
קטלנא	קטלכוּן	קטלכיּן	קטלפּוּן	קטלפּין
קטלתנא	קטלתכוּן	קטלתכיּן	קטלתפּוּן	קטלתפּין
suffixes of the second person.				
קטלתינא	—————	—————	קטלתיפּוּן	קטלתיפּין
—————	קטלתיכוּן	קטלתיכיּן	קטלתיפּוּן	קטלתיפּין
קטלוינא	קטלוינכוּן	קטלוינכיּן	קטלויפּוּן	קטלויפּין
קטלתינא ננא	—————	—————	קטלתיפּוּן	קטלתיפּין
—————	קטלנכוּן	קטלנכיּן	קטלנפּוּן	קטלנפּין
מקטלנא	מקטלכוּן	מקטלכיּן	מקטלפּוּן	מקטלפּין
מקטלננא	מקטלנכוּן	מקטלנכיּן	מקטלפּוּן	מקטלפּין
—————	—————	—————	—————	—————
יקטלננא	יקטלנכוּן	יקטלנכיּן	יקטלפּוּן	יקטלפּין
יקטלויננא	יקטלוינכוּן	יקטלוינכיּן	יקטלויפּוּן	יקטלויפּין
קטלנא	—————	—————	—————	—————
—————	—————	—————	קטלפּוּן	קטלפּין
קטלינא	—————	—————	קטליפּוּן	קטליפּין
קטלוינא	—————	—————	קטלויפּוּן	קטלויפּין
קטלננא	—————	—————	קטלנפּוּן	קטלנפּין
קטלנא	קטלכוּן	קטלכיּן	קטלפּוּן	קטלפּין
קטלתינא	קטלתיכוּן	קטלתיכיּן	קטלתיפּוּן	קטלתיפּין

		Peal.	Aphel.	Ittaphal.	
Praet.	3 m.	נָפַק	אֶפֶק	אֶתְפֶּק	
	3 f.	נָפְקָה	אֶפְקַה	אֶתְפְּקִי	
	2 m.	נָפְקְתָּ or נָפְקָה	אֶפְקִיתָ	אֶתְפְּקִיתָ	
	2 f.	נָפְקְתִּי	אֶפְקִיתִי	אֶתְפְּקִיתִי	
	1 c.	נָפְקַתְּ	אֶפְקִיתְּ	אֶתְפְּקִיתְּ	
Pl.	3 m.	נָפְקוּ	אֶפְקוּ	אֶתְפְּקוּ	
	3 f.	נָפְקָא	אֶפְקָא	אֶתְפְּקָא	
	2 m.	נָפְקְתֶּיךָ	אֶפְקִיתֶיךָ	אֶתְפְּקִיתֶיךָ	
	2 f.	נָפְקְתֶיךָ	אֶפְקִיתֶיךָ	אֶתְפְּקִיתֶיךָ	
	1 c.	נָפְקֶנָּא	אֶפְקֶנָּא	אֶתְפְּקֶנָּא	
Inf.		מִפֵּק	אֶפְקָא	אֶתְפְּקָא	
Imp.	2 m.	פֵּק , פִּק	אֶפֶק	אֶתְפֶּק	
	2 f.	פִּקִּי	אֶפְקִי	אֶתְפְּקִי	
Pl.	2 m.	פִּקוּ	אֶפְקוּ	אֶתְפְּקוּ	
	2 f.	פִּקְנָא	אֶפְקְנָא	אֶתְפְּקְנָא	
Fut.	3 m.	יִפֵּק , יִפֵּק	יִפֵּק	יִתְפֶּק	
	3 f.	תִּפֵּק	תִּפֵּק	תִּתְפֶּק	
	2 m.	תִּפֵּק	תִּפֵּק	תִּתְפֶּק	
	2 f.	תִּפְקִין	תִּפְקִין	תִּתְפְּקִין	
	1 c.	אֶפֶק	אֶפֶק	אֶתְפֶּק	
	Pl.	3 m.	יִפְקוּן	יִפְקוּן	יִתְפְּקוּן
		3 f.	יִפְקוּן	יִפְקוּן	יִתְפְּקוּן
		2 m.	תִּפְקוּן	תִּפְקוּן	תִּתְפְּקוּן
		2 f.	תִּפְקוּן	תִּפְקוּן	תִּתְפְּקוּן
1 c.		נִפֵּק	נִפֵּק	נִתְפֶּק	
1 Part.	m.	נִפֵּק	נִפֵּק		
	f.	נִפְקָא	נִפְקָא		
2 Part.	m.	נִפְיֵק	נִפֵּק	נִתְפֵּק	
	f.	נִפְיָא	נִפְקָא	נִתְפְּקָא	

Par. IV. Verbs Ayin doubled. § 19.

		Peal.	Aphel.	Ittaphal.
Praet.	3 m.	הִק	אִהֵק	אִתְהִק
	3 f.	הִקַּח	אִהֵקַח	אִתְהִקַּח
	2 m.	הִקַּחְתָּ	אִהֵקַחְתָּ	אִתְהִקַּחְתָּ
	2 f.	הִקַּחְתְּ	אִהֵקַחְתְּ	אִתְהִקַּחְתְּ
	1 c.	הִקַּחְתִּי	אִהֵקַחְתִּי	אִתְהִקַּחְתִּי
Pl.	3 m.	הִקִּימוּ	אִהֵקִימוּ	אִתְהִקִּימוּ
	3 f.	הִקִּימוּן	אִהֵקִימוּן	אִתְהִקִּימוּן
	2 m.	הִקִּימוּןְךָ	אִהֵקִימוּןְךָ	אִתְהִקִּימוּןְךָ
	2 f.	הִקִּימוּןְךָ	אִהֵקִימוּןְךָ	אִתְהִקִּימוּןְךָ
	1 c.	הִקִּימוּןְךָ	אִהֵקִימוּןְךָ	אִתְהִקִּימוּןְךָ
Inf.		מִהִק	אִהֵקֵא	אִתְהֵקֵא
Imp.	2 m.	הִק	אִהֵק	אִתְהִק
	2 f.	הִקִּי	אִהֵקִי	אִתְהִקִּי
Pl.	2 m.	הִקִּימוּ	אִהֵקִימוּ	אִתְהִקִּימוּ
	2 f.	הִקִּימוּן	אִהֵקִימוּן	אִתְהִקִּימוּן
Fut.	3 m.	יִהִק	יִהֵק	יִתְהִק
	3 f.	תִּהִק	תִּהֵק	תִּתְהִק
	2 m.	תִּהִקְךָ	תִּהֵקְךָ	תִּתְהִקְךָ
	2 f.	תִּהִקְךָ	תִּהֵקְךָ	תִּתְהִקְךָ
	1 c.	אֶהִק	אֶהֵק	אֶתְהִק
Pl.	3 m.	יִהִקוּן	יִהֵקוּן	יִתְהִקוּן
	3 f.	יִהִקוּן	יִהֵקוּן	יִתְהִקוּן
	2 m.	תִּהִקוּןְךָ	תִּהֵקוּןְךָ	תִּתְהִקוּןְךָ
	2 f.	תִּהִקוּןְךָ	תִּהֵקוּןְךָ	תִּתְהִקוּןְךָ
	1 c.	נִהִק	נִהֵק	נִתְהִק
1 Part.	m.	הִקַּחְתִּי	מִהִק	
	f.	הִקַּחְתְּ	מִהִקַּח	
2 Part.	m.	הִקִּימוּ	מִהִק	מִתְהִק
	f.	הִקִּימוּן	מִהִקַּח	מִתְהִקַּח

Par. V. 79

Verbs פ"ו. § 20.

Peal. Pr.	יָלַד
&c. reg.	
Inf.	מִיָּלַד
Imp.	יָלַד
(הַב הַבּוֹי)	
Fut.	יִיָּלַד
1 Part.	יָלַדְתִּי
2 Part.	יָלַדְתְּ

Ithpeel. אִתְיָלַד

Paël. Pr. יָלַדְתִּי

Fut. יִיָּלַדְתִּי

Ithpaal. אִתְיָלַדְתִּי

Aphel. אוֹלִיד

Fut. יִוֹלִיד

Par. VI.

Verbs פ"י. § 20.

Peal. Pr. יָשַׁב

Fut. יִיָּשַׁב

Paël. Pr. יָשַׁבְתִּי

Fut. יִיָּשַׁבְתִּי

Aph. Pr. אִישַׁבְתִּי

Inf. אִישַׁבָּא

Fut. יִישַׁב

		Peal.	Ithpeel.	Pael.	Ithpaal.	
Praet.	3 m.	קָם	אֶתְקָם	קָיִם	אֶתְקָיִם	
	3 f.	קָמַת	אֶתְקָמַת	קָיַמַת	אֶתְקָיַמַת	
	2 m.	קָמַתָּה	אֶתְקָמַתָּה	קָיַמַתָּה	אֶתְקָיַמַתָּה	
	2 f.	קָמַתְּ	אֶתְקָמַתְּ	קָיַמַתְּ	אֶתְקָיַמַתְּ	
	1 c.	קָמַת or קָמַתְּ	אֶתְקָמַת	קָיַמַת	אֶתְקָיַמַת	
	Pl.	3 m.	קָמוּ	אֶתְקָמוּ	קָיְמוּ	אֶתְקָיְמוּ
		3 f.	קָמָא	אֶתְקָמָא	קָיְמָא	אֶתְקָיְמָא
		2 m.	קָמוּתֶיךָ	אֶתְקָמוּתֶיךָ	קָיְמוּתֶיךָ	אֶתְקָיְמוּתֶיךָ
		2 f.	קָמוּתְךָ	אֶתְקָמוּתְךָ	קָיְמוּתְךָ	אֶתְקָיְמוּתְךָ
1 c.		קָמוּתְךָ	אֶתְקָמוּתְךָ	קָיְמוּתְךָ	אֶתְקָיְמוּתְךָ	
Inf.	מְקָם (מְקוּם)	אֶתְקָמָא	קָיְמָא	אֶתְקָיְמָא		
Imp.	2 m.	קוּם	אֶתְקָם	קָיִם	אֶתְקָיִם	
	2 f.	קָוְמִי	אֶתְקָמִי	קָיְמִי	אֶתְקָיְמִי	
Pl.	2 m.	קָוְמוּ	אֶתְקָמוּ	קָיְמוּ	אֶתְקָיְמוּ	
	2 f.	קָוְמָא	אֶתְקָמוּ	קָיְמָא	אֶתְקָיְמָא	
Fut.	3 m.	יִקְוּם	יִתְקָם	יִקְיִם	יִתְקָיִם	
	3 f.	תִּקְוּם	תִּתְקָם	תִּקְיִם	תִּתְקָיִם	
	2 m.	תִּקְוּם	תִּתְקָם	תִּקְיִם	תִּתְקָיִם	
	2 f.	תִּקְוְמִיךְ	תִּתְקָמִיךְ	תִּקְיְמִיךְ	תִּתְקָיְמִיךְ	
	1 c.	יִקְוּם	יִתְקָם	יִקְיִם	יִתְקָיִם	
	Pl.	3 m.	יִקְוּמוּ	יִתְקָמוּ	יִקְיְמוּ	יִתְקָיְמוּ
		3 f.	יִקְוְמִן	יִתְקָמִן	יִקְיְמִן	יִתְקָיְמִן
		2 m.	תִּקְוּמוּךְ	תִּתְקָמוּךְ	תִּקְיְמוּךְ	תִּתְקָיְמוּךְ
		2 f.	תִּקְוְמִיךְ	תִּתְקָמִיךְ	תִּקְיְמִיךְ	תִּתְקָיְמִיךְ
1 c.		יִקְוּם	יִתְקָם	יִקְיִם	יִתְקָיִם	
1 Part.	m.	קָאִם , קָיִם		מְקָיִם		
	f.	קָיַמָא		מְקָיַמָא		
2 Part.	m.	קִים	מִתְקָם	מְקָיִם	מִתְקָיִם	
	f.	קִימָא	מִתְקָמָא	מְקָיַמָא	מִתְקָיַמָא	

Aphel.	Ittaphal.	Polel.	Ithpolal.
אַקִים	אַתְקִים	קוֹמִים	אַתְקוֹמִים
אַקִימַת (ק)	אַתְקִימַת	קוֹמֵמַת	אַתְקוֹמֵמַת
אַקִימֶתָּת	אַתְקִימֶתָּת	קוֹמֵמֶתָּת	אַתְקוֹמֵמֶתָּת
אַקִימֶתָּת	אַתְקִימֶתָּת	קוֹמֵמֶתָּת	אַתְקוֹמֵמֶתָּת
אַקִימֶתָּת (ק)	אַתְקִימֶתָּת	קוֹמֵמֶתָּת	אַתְקוֹמֵמֶתָּת
אַקִימוּ	אַתְקִימוּ	קוֹמְמוּ	אַתְקוֹמְמוּ
אַקִימֶא	אַתְקִימֶא	קוֹמֵמֶא	אַתְקוֹמֵמֶא
אַקִמֶתוֹן	אַתְקִמֶתוֹן	קוֹמֵמֶתוֹן	אַתְקוֹמֵמֶתוֹן
אַקִמֶתוֹן	אַתְקִמֶתוֹן	קוֹמֵמֶתוֹן	אַתְקוֹמֵמֶתוֹן
אַקִמֶנָא	אַתְקִמֶנָא	קוֹמֵמֶנָא	אַתְקוֹמֵמֶנָא
אַקִמֶא	אַתְקִמֶא	קוֹמֵמֶא	אַתְקוֹמֵמֶא
אַקִים	אַתְקִים	קוֹמִים	אַתְקוֹמִים
אַקִימִי	אַתְקִימִי	קוֹמֵמִי	אַתְקוֹמֵמִי
אַקִימוּ	אַתְקִימוּ	קוֹמְמוּ	אַתְקוֹמְמוּ
אַקִמֶנָא	אַתְקִמֶנָא	קוֹמֵמֶנָא	אַתְקוֹמֵמֶנָא
יְקִים	יְתְקִים	יְקוֹמִים	יְתְקוֹמִים
תְקִים	תְתְקִים	תְקוֹמִים	תְתְקוֹמִים
תְקִים	תְתְקִים	תְקוֹמִים	תְתְקוֹמִים
תְקִימִין	תְתְקִימִין	תְקוֹמֵמִין	תְתְקוֹמֵמִין
אַקִים	אַתְקִים	אַקוֹמִים	אַתְקוֹמִים
יְקִימוֹן	יְתְקִימוֹן	יְקוֹמְמוֹן	יְתְקוֹמְמוֹן
יְקִימֶן	יְתְקִימֶן	יְקוֹמֵמֶן	יְתְקוֹמֵמֶן
תְקִימוֹן	תְתְקִימוֹן	תְקוֹמְמוֹן	תְתְקוֹמְמוֹן
תְקִימֶן	תְתְקִימֶן	תְקוֹמֵמֶן	תְתְקוֹמֵמֶן
נְקִים	נְתְקִים	נְקוֹמִים	נְתְקוֹמִים
מְקִים		מְקוֹמִים	
מְקִימֶא		מְקוֹמֵמֶא	
מְקִים	מְתְקִים	מְקוֹמִים	מְתְקוֹמִים
מְקִימֶא	מְתְקִימֶא	מְקוֹמֵמֶא	מְתְקוֹמֵמֶא

		Peal.	Ithpeel.	Paël.	
Praet.	3 m.	בָּלַא יֵי יֵי	אֶתְבָּלִי	בָּלִי	
	3 f.	בָּלַח	אֶתְבָּלִיחַ	בָּלִיחַ יֵאחַ	
	2 m.	בָּלִיחַ יֵאֲיִחַ	אֶתְבָּלִיחַ	בָּלִיחַ	
	2 f.	בָּלִיחַ יֵאֲיִחַ	אֶתְבָּלִיחַ	בָּלִיחַ	
	1 c.	בָּלִיחַ יֵאֲיִחַ	אֶתְבָּלִיחַ	בָּלִיחַ יֵאֲיִחַ	
Pl.	3 m.	בָּלוּ	אֶתְבָּלוּ	בָּלוּ יֵאֲוּ	
	3 f.	בָּלְאָה	אֶתְבָּלְאָה	בָּלְאָה	
	2 m.	בָּלִיחֹן	אֶתְבָּלִיחֹן	בָּלִיחֹן (ל)	
	2 f.	בָּלִיחַן	אֶתְבָּלִיחַן	בָּלִיחַן (ל)	
	1 c.	בָּלְאָה	אֶתְבָּלְאָה	בָּלְאָה (ל)	
Inf.		מִבָּלַא אֲ אֲ יֵאֲ	אֶתְבָּלְאָה	בָּלְאָה	
Imp.	2 m.	בָּלִי יֵאֲ יֵי	אֶתְבָּלִי יֵאֲ	בָּלִי יֵאֲ	
	2 f.	בָּלַא יֵי	אֶתְבָּלַא	בָּלַא	
Pl.	2 m.	בָּלוּ	אֶתְבָּלוּ	בָּלוּ	
	2 f.	בָּלְאָה יֵי	אֶתְבָּלְאָה	בָּלְאָה	
Fut.	3 m.	יִבָּלַא יֵי	יִתְבָּלַא יֵי	יִבָּלַא יֵי	
	3 f.	תִּבָּלַא	תִּתְבָּלַא	תִּבָּלַא	
	2 m.	תִּבָּלַא	תִּתְבָּלַא	תִּבָּלַא	
	2 f.	תִּבְלִין	תִּתְבְּלִין	תִּבְלִין	
	1 c.	אִבָּלַא	אִתְבָּלַא	אִבָּלַא	
	Pl.	3 m.	יִבְלִין	יִתְבְּלִין	יִבְלִין
		3 f.	יִבְלִין	יִתְבְּלִין	יִבְלִין
2 m.		תִּבְלִין	תִּתְבְּלִין	תִּבְלִין	
2 f.		תִּבְלִין	תִּתְבְּלִין	תִּבְלִין	
1 c.		נִבָּלַא	נִתְבָּלַא	נִבָּלַא	
1 Part.	m.	בָּלַא יֵי		מִבָּלַא יֵי	
	f.	בָּלְאָה		מִבָּלְאָה	
2 Part.	m.	בָּלַא יֵי	מִתְבָּלַא יֵי	מִבָּלַא יֵי	
	f.	בָּלְאָה	מִתְבָּלְאָה	מִבָּלְאָה	

Ithpaal.	Aphel.	Ittaphal.
אֶתְּגַלֵּי י	אֶגְלֵי י	אֶתְּגַלֵּי
אֶתְּגַלִּית	אֶגְלִית	אֶתְּגַלִּית יֵאת
אֶתְּגַלִּית	אֶגְלִית יֵית יֵית	אֶתְּגַלִּית
אֶתְּגַלִּית	אֶגְלִית	אֶתְּגַלִּית
אֶתְּגַלִּית	אֶגְלִית יֵתי	אֶתְּגַלִּית
אֶתְּגַלִּיו	אֶגְלִיו יֵאו	אֶתְּגַלִּיו
אֶתְּגַלִּיָּה	אֶגְלִיָּה	אֶתְּגַלִּיָּה
אֶתְּגַלִּיחֹן	אֶגְלִיחֹן	אֶתְּגַלִּיחֹן
אֶתְּגַלִּיחַן	אֶגְלִיחַן	אֶתְּגַלִּיחַן
אֶתְּגַלִּינָה	אֶגְלִינָה	אֶתְּגַלִּינָה
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אֶתְּגַלִּיָּה	אֶגְלִיָּה	אֶתְּגַלִּיָּה
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אֶתְּגַלֵּי א	אֶגְלֵי א	אֶתְּגַלֵּי א
אֶתְּגַלֵּא	אֶגְלֵא	אֶתְּגַלֵּא
אֶתְּגַלֵּו	אֶגְלֵו	אֶתְּגַלֵּו
אֶתְּגַלֵּנָה	אֶגְלֵנָה	אֶתְּגַלֵּנָה
<hr/>		
יִתְּגַלֵּא יֵי יֵי	יִגְלֵא יֵי יֵי	יִתְּגַלֵּא יֵי יֵי
יִתְּגַלֵּא	יִגְלֵא	יִתְּגַלֵּא
יִתְּגַלֵּא	יִגְלֵא	יִתְּגַלֵּא
יִתְּגַלֵּין	יִגְלֵין	יִתְּגַלֵּין
יִתְּגַלֵּא	יִגְלֵא	יִתְּגַלֵּא
יִתְּגַלֵּון	יִגְלֵון	יִתְּגַלֵּון
יִתְּגַלֵּין	יִגְלֵין	יִתְּגַלֵּין
יִתְּגַלֵּון	יִגְלֵון	יִתְּגַלֵּון
יִתְּגַלֵּין	יִגְלֵין	יִתְּגַלֵּין
יִתְּגַלֵּא	יִגְלֵא	יִתְּגַלֵּא
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	מִגְלֵא יֵי	
	מִגְלֵא	
<hr/>		
מִתְּגַלֵּא	מִגְלֵי	מִתְּגַלֵּא
מִתְּגַלֵּיָּה	מִגְלֵיָּה	מִתְּגַלֵּיָּה

	Sing. Abs.	Const.	Emph.	Suff. 3 s. m.	Suff. 2 pl. m.
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DEC. I. SINGULAR. § 31.

(a)	טוֹר	טוֹר	טוֹרָא	טוֹרָה	טוֹרְכוֹן
(b)	אֵילָן	אֵילָן or אֵילָן	אֵילָנָא	אֵילָנִיה	אֵילָנִיכוֹן

DEC. II. SINGULAR. § 32.

(a)	עֵלָם	עֵלָם	עֵלְמָא	עֵלְמִיה	עֵלְמִיכוֹן
(b)	פְּהֵן	פְּהֵן	פְּהֵנָא	פְּהֵנִיה	פְּהֵנִיכוֹן

DEC. III. SINGULAR. § 33.

(a)	מִלְכָּד (מִלְכָּד)	מִלְכָּד (מִלְכָּד)	מִלְכָּא	מִלְכִּיה	מִלְכִּיכוֹן
(b)	זְמַן	זְמַן	זְמַנָּא	זְמַנִּיה	זְמַנִּיכוֹן
(c)	חֵלָם	חֵלָם	חֵלְמָא	חֵלְמִיה	חֵלְמִיכוֹן
(d)	עֵין	עֵין	עֵינָא (עֵינָא)	עֵינִיה (עֵינִיה)	עֵינִיכוֹן
(e)	קֹדֶשׁ	קֹדֶשׁ	קֹדֶשָּׁא (or קֹדֶשָׁא etc.)	קֹדֶשִׁיה	קֹדֶשִׁיכוֹן
(f)	מִתְקַטֵּל	מִתְקַטֵּל	מִתְקַטְלָא	מִתְקַטְלִיה	מִתְקַטְלִיכוֹן

DEC. IV. SINGULAR. § 34.

(a)	גַּב	גַּב	גַּבָּא	גַּבִּיה	גַּבִּיכוֹן
(b)	עַד	עַד	עַדָּא	עַדִּיה	עַדִּיכוֹן
(c)	אִם	אִם	אִמָּא	אִמִּיה	אִמִּיכוֹן

DEC. V. SINGULAR. § 35.

(a)	גַּלָּא	גַּלָּא	גַּלְיָא	גַּלְיִיה	גַּלְיִיכוֹן
(b)	מַגְלִי	מַגְלִי	מַגְלִיָּא	מַגְלִיִּיה	מַגְלִיִּיכוֹן

DEC. VI. SINGULAR. § 36.

קֹדְמִי	קֹדְמִי	קֹדְמִיָּא	קֹדְמִיִּיה	קֹדְמִיִּיכוֹן
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Plur. Abs.	Const.	Emph.	Suff. 3. s. m.	Suff. 2. pl. m.
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DEC. I. PLURAL.

טוֹרִין	טוֹרִי	טוֹרִיָא	טוֹרוֹהִי	טוֹרִיכוֹן
אַיִלָנִין	אַיִלָנִי	אַיִלָנִיָא	אַיִלָנוֹהִי	אַיִלָנִיכוֹן

DEC. II. PLURAL.

עֲלָמִין	עֲלָמִי	עֲלָמִיָא	עֲלָמוֹהִי	עֲלָמִיכוֹן
פְּהַנִין	פְּהַנִי	פְּהַנִיָא	פְּהַנוֹהִי	פְּהַנִיכוֹן

DEC. III. PLURAL.

מַלְכִין	מַלְכִי	מַלְכִיָא	מַלְכוֹהִי	מַלְכִיכוֹן
זְמַנִין	זְמַנִי	זְמַנִיָא	זְמַנוֹהִי	זְמַנִיכוֹן
חֲלָמִין	חֲלָמִי	חֲלָמִיָא	חֲלָמוֹהִי	חֲלָמִיכוֹן
עֵינִין	עֵינִי	עֵינִיָא	עֵינוֹהִי	עֵינִיכוֹן
	(עֵינִי)	(עֵינִיָא)	(עֵינוֹהִי)	(עֵינִיכוֹן)
קַדְשִין	קַדְשִי	קַדְשִיָא	קַדְשוֹהִי	קַדְשִיכוֹן
מִתְקַטְלִין	מִתְקַטְלִי	מִתְקַטְלִיָא	מִתְקַטְלוֹהִי	מִתְקַטְלִיכוֹן

DEC. IV. PLURAL.

גַּבִין	גַּבִי	גַּבִיָא	גַּבוֹהִי	גַּבִיכוֹן
עֲזִין	עֲזִי	עֲזִיָא	עֲזוֹהִי	עֲזִיכוֹן
אַמִין	אַמִי	אַמִיָא	אַמוֹהִי	אַמִיכוֹן

DEC. V. PLURAL.

גַּלְיָן	גַּלְיָ	גַּלְיָא	גַּלוֹהִי	גַּלְיָכוֹן
מַגְלִין	מַגְלִי	מַגְלִיָא	מַגְלוֹהִי	מַגְלִיכוֹן

DEC. VI. PLURAL.

קַדְמָאִין	קַדְמָאִי	קַדְמָאִי	קַדְמָאוֹהִי	קַדְמָאִיכוֹן
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	Abs.	Const.	Emph.	Suff. 3 s. m.	Suff. 2 pl. m.
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DEC. VII. SINGULAR. § 37.

(a)	מְדִינָא	מְדִינַת	מְדִינָתָא	מְדִינַתְהוּ	מְדִינַתְכוּן
(b)	מְשָׁרִי	מְשָׁרִית	מְשָׁרִיתָא	מְשָׁרִיתְהוּ	מְשָׁרִיתְכוּן
(c)	מְלַפּוּ	מְלַפּוּת	מְלַפּוּתָא	מְלַפּוּתְהוּ	מְלַפּוּתְכוּן

PLURAL.

(a)	מְדִינָן	מְדִינַת	מְדִינָתָא	מְדִינַתְהוּ	מְדִינַתְכוּן
(b)	מְשָׁרִין	מְשָׁרִית	מְשָׁרִיתָא	מְשָׁרִיתְהוּ	מְשָׁרִיתְכוּן
(c)	מְלַפּוֹן	מְלַפּוּת	מְלַפּוּתָא	מְלַפּוּתְהוּ	מְלַפּוּתְכוּן

DEC. VIII. SINGULAR. § 38.

(a)	אַרְמְלָא	אַרְמְלַת	אַרְמְלָתָא	אַרְמְלַתְהוּ	אַרְמְלַתְכוּן
(b)	גְּלִיָּא	גְּלִיַת	גְּלִיַתָּא	גְּלִיַתְהוּ	גְּלִיַתְכוּן
(c)	זְכוּ	זְכוּת	זְכוּתָא	זְכוּתְהוּ	זְכוּתְכוּן

PLURAL.

(a)	אַרְמְלָן	אַרְמְלַת	אַרְמְלָתָא	אַרְמְלַתְהוּ	אַרְמְלַתְכוּן
(b)	גְּלִיָּין	גְּלִיַת	גְּלִיַתָּא	גְּלִיַתְהוּ	גְּלִיַתְכוּן
(c)	זְכוֹן	זְכוּת	זְכוּתָא	זְכוּתְהוּ	זְכוּתְכוּן

DEC. IX. SINGULAR. § 39.

קְדַמְאָה	קְדַמְאַת	קְדַמְיָתָא	קְדַמְיָתְהוּ	קְדַמְיָתְכוּן
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PLURAL.

קְדַמְאָן	קְדַמְאַת	קְדַמְיָתָא	קְדַמְיָתְהוּ	קְדַמְיָתְכוּן
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PAR. XI. NUMERALS.

A. Cardinals from 1 to 10.

No.	Masculine.		Feminine.	
	Abs.	Const.	Abs.	Const.
1	חַד	חַד	חַדָּא	חַדָּת
2	תְּרִין	תְּרִי	תְּרִינָא	תְּרִינָתִי
3	תְּלַתָּה	תְּלַתַּח	תְּלַת	תְּלַתִּי
4	אַרְבַּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּעִיתִי
5	חַמֶּשָׁא	חַמֶּשַׁת	חַמֶּשׁ	חַמֶּשֶׁתִּי
6	שֵׁתָא	שֵׁתַח	שֵׁת	שֵׁתִי
7	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבְעִיתִי
8	תְּמַנְיָא	תְּמַנִּית	תְּמַנִּי	תְּמַנִּיתִי
9	תְּשַׁעָה	תְּשַׁעַת	תְּשַׁע	תְּשַׁעִיתִי
10	עֶסְרָא	עֶסְרַת	עֶסֶר	עֶסְרִיתִי

B. Cardinals from 11 to 19.

No.	Masculine.		Feminine.	
	Abs.	Const.	Abs.	Const.
11		חַד עֶסֶר		חַדָּא עֶסְרִי
12		תְּרִי עֶסֶר (תְּרִיסֶר)		תְּרִינָא עֶסְרִי (תְּרִינָסְרִי)
13	{ תְּלִיסֶר } { תְּלִיתִיסֶר }	תְּלַתָּא עֶסֶר		תְּלַת עֶסְרִי (תְּלִיסְרִי)
14		אַרְבַּעָה עֶסֶר (אַרְבַּיֶסֶר)		אַרְבַּע עֶסְרִי (אַרְבַּיֶסְרִי)
15		חַמֶּשָׁא עֶסֶר (חַמִּיסֶר)		חַמֶּשׁ עֶסְרִי (חַמִּיסְרִי)
16	{ שִׁתִּיסֶר } { שִׁתִּיֶסֶר }	שֵׁתָא עֶסֶר		שֵׁת עֶסְרִי (שִׁתִּיסְרִי)
17		שִׁבְעָה עֶסֶר (שִׁבְסֶר)		שִׁבַּע עֶסְרִי (שִׁבְסְרִי)
18		תְּמַנִּית עֶסֶר (תְּמַנִּיֶסֶר)		תְּמַנִּי עֶסְרִי
19		תְּשַׁעָה עֶסֶר	{ שִׁתִּיסְרִי } { שִׁתִּיֶסְרִי }	תְּשַׁע עֶסְרִי

C. Ordinals from 1 to 10.

No.	Masculine.		Feminine.	
	Abs.	Emph.	Abs.	Emph.
1	קְדָמִי	קְדָמָאָה	קְדָמָאָה	קְדָמִיתָהּ
2	תְּנִינִן	תְּנִינָא	תְּנִינָא	תְּנִינָא
3	תְּלִיחִי (תְּלִיחִי)	תְּלִיחָאָה	תְּלִיחָא	תְּלִיחִיתָא
4	רְבִיעִי (רְבִיעִי)	רְבִיעָאָה	רְבִיעָא	רְבִיעִיתָא
5	חֲמִישִׁי	חֲמִישָׁאָה	חֲמִישָׁאָה	חֲמִישִׁיתָא
6	שְׁתִּיחִי (שְׁתִּי)	שְׁתִּיחָאָה	שְׁתִּיחָאָה	שְׁתִּיחִיתָא
7	שְׁבִיעִי	שְׁבִיעָאָה	שְׁבִיעָאָה	שְׁבִיעִיתָא (שְׁבִיעִיתָא)
8	תְּמִינִי	תְּמִינָאָה	תְּמִינָאָה	תְּמִינָתָא
9	תְּשִׁיעִי	תְּשִׁיעָאָה	תְּשִׁיעָאָה	תְּשִׁיעִיתָא
10	עֲסִירִי	עֲסִירָאָה	עֲסִירָאָה	עֲסִירִיתָא

A

CHALDEE CRESTOMATHY ;

CONSISTING OF EXTRACTS FROM THE TARGUMS, ACCOMPANIED BY
NOTES ON THEM, AND ON THE BIBLICAL CHALDEE,
WITH A VOCABULARY.



THERE are ten Targums* or Chaldee translations of the Scriptures extant. No one of them, however, includes the whole of the Old Testament, and some only a single book or a few books. Daniel, Ezra, and Nehemiah have never been translated into Chaldee. At least, no Targums of these books are now extant.

The Targum of Onkelos on the Pentateuch, from which the sentences in Part I. are extracted, is the most esteemed of all the Targums, both for its faithfulness, and for the purity of the language employed. It is so literal that, being set to the same musical notes as the Hebrew text, it was read or cantilated in the synagogues on the Sabbath, in connection with the Hebrew lesson appointed for the day. See Prideaux, Conn. Vol. IV. p. 623. Respecting Onkelos little is known. Prideaux places him before or about the time of our Saviour. Horne (Introd. Vol. II. p. 158,) gives the same as the *generally received opinion*. Jahn (Introd. p. 65 of the English transl.) supposes him to have written in the second century. The same is Prof. Winer's opinion. Compare his dissertation *De Onkeloso*, etc. § 1. But Gesenius maintains very satisfactorily the former opinion, *Einl. zu Jesa.* § 11.

The Targum next in value, and probably also in time, is that of Jonathan the son of Uzziel, who translated the books of Joshua, Judges, I. and II. Samuel, I. and II. Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. He is *generally* thought to have been earlier than Onkelos. Prideaux assigns him a later date, for the very probable reason, that he would not have commenced his translation at Joshua, unless the books of Moses had been already extant in Chaldee.

There are two other Targums of the Pentateuch, both of a late date.

*The word is Chaldee, תַּרְגֻּמִּים, (from תַּרְגַּם to *interpret*), lit. *an interpretation, a paraphrase*. Its use is limited however to the Chaldee versions of the Scriptures.

To the unknown author of one of these the name Pseudo-Jonathan has been applied, because it was long supposed to have been written by Jonathan Ben-Uzziel. The following literal translation of Num. 24 : 24, as it stands in this Targum,* shows how little care the author took to give the simple sense of the Hebrew text ; while the mention of Constantinople and the Lombards makes it certain that this Targum was not the work of Jonathan Ben-Uzziel. It was probably composed in the ninth century. "And wings (ships?) shall come with instruments of war, and shall go forth with great multitudes from Lombardy and from the land of Italy, and shall be joined with the legions which shall come from Constantinople ; and they shall afflict the Assyrians and enslave all the sons of Eber ; but the end of these, as well as of those, shall be to fall by the hand of king Messiah ; and they shall be destroyed forever."

The Jerusalem Targum, so called from the dialect in which it was composed, is the other of the two mentioned above. It belongs probably to an age still later than the preceding. It is very imperfect, omitting many verses, and so loosely rendering the rest, that it hardly deserves the name even of a paraphrase. It abounds, much more than the Targum of the Pseudo-Jonathan, with digressions and fables, which may be traditions of some antiquity. No IV. of Part II. may serve as a specimen. Both these Targums abound in Greek and other foreign words. In the above extract, the word translated *multitudes* is אַבְרָמִים, plainly nothing but a Chaldee plural of the Greek ὄχλος, and the word rendered legions לְגִיּוֹנִין.

These four are the longest and most valuable of all the Targums. The first two are esteemed most highly as affording critical aid to the student of the Hebrew Scriptures, and (especially that of Onkelos) introducing us to a pure Chaldee, nearly resembling the style of Daniel and Ezra. Being extremely literal, they also serve to vindicate the Hebrew text, as it has come down to us, against those who charge the Jews with having corrupted it for the sake of evading the arguments of Christians. The other two mentioned above, and indeed all the Targums, are valuable as affording many expositions, particularly of passages relating to the Messiah, which agree with those given in the New Testament. These passages many of the modern Jews attempt to explain away, so as to get rid of the evidence that Jesus was the Messiah. Several examples of this kind are given by Prideaux (Conn. Pt. II. B. VIII. p. 639, seq.) One instance will suffice here.

* The English translation of this passage, which is literal, is as follows : "And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish forever."

“Micah 5 : 2. *And thou Bethlehem Ephratah out of thee shall come forth unto me he that is to be ruler in Israel.* This is the true translation of the Hebrew text, and this all Christians understand of the Messiah; and so anciently did the chief priests and scribes of the people of the Jews, when consulted by Herod. But since that time, in opposition to the gospel, Jewish writers have endeavored to give this text another meaning, some interpreting it of Hezekiah, some of Zerubbabel, and some otherwise. But Jonathan, who perchance was one among those scribes whom Herod consulted, gives the true meaning of it by interpreting it of the Messiah, in the same manner as Christians do: for his version of the text is: *Out of thee shall come forth before me the Messiah, who shall exercise sovereign rule over Israel.*” (Id. p. 642.)

In another place (p. 635) Prideaux remarks, that “the Targums of Jonathan and Onkelos are in so great esteem among the Jews, that they hold them to be of the same authority with the original sacred text.”

The other Targums are, one on the Hagiographa; one on the *Megilloth* or five books of Ecclesiastes, Song of Solomon, Lamentations, Ruth and Esther; three on Esther alone; and one on the two books of Chronicles. The first has been ascribed to Rabbi Joseph the blind, who lived in the third century. But neither the dates nor authors of these Targums are known with certainty. The barbarous style in which they are written, is considered as affording sufficient proof that they are comparatively modern; though they appear to have been compiled from more ancient materials.

For a full account of the Targums, see Prideaux, Conn. Vol. IV. pp. 618—645. Horne’s Introd. Vol. II. pp. 157—163. Walton, Proleg. XII. §§ 4—20, and Winer, *De Onkeloso ejusque paraphrasi Chaldaica Dissertatio*. Compare also Stackhouse’s *Hist. of the Bible*, prelim. discourse p. 90, seq. Calmet’s *Dict. of the Bible*, articles Jonathan, Onkelos, and Targum. Father Simon’s *Crit. Hist. B.* II. Ch. 18. Eichhorn’s *Einleitung* §§ 213—245. De Wette, *Einl.* §§ 57—62. Wolffii *Bibliotheca Hebraea* Vol. II. pp. 1135—1189. Allix, *Judgment of the ancient Jewish Church*, etc. Ch. VII. Carpzov. *Critica Sacra*, Part II. Ch. I. Gesenius, *Comm. über Jesa.* Einl. § 11, and Jahn’s *Introd. to the O. T.* pp. 64—68 of the English translation.

PART I.

SELECT SENTENCES FOR GRAMMATICAL EXERCISE.

בְּקִדְמִין בְּרֵא יי ית שְׁמִיָּא וְיֵת אֲרֵעָא :

NOTES.

The sentences of this Part are all taken from the Targum of Onkelos on the Pentateuch. They stand in the order of their selection, as it was thought that any of them would be sufficiently simple for grammatical analysis by those already familiar with Hebrew.

The reader will observe, on comparing the translation with the Hebrew text, that the same train of accents appears in both. § 2. 9. *b*. This agreement is not perfect throughout. Where however the train of accents in the Targum is different from that of the Hebrew text, the accents are still *similar*. For the sake of comparison with the Hebrew, the accents are inserted in these sentences.

1. Gen. 1 : 1, בְּקִדְמִין, plur. of קִדְמָא Decl. III. *a*. comp. § 33. *a*. בְּ prep. is prefixed regularly with — as in Hebrew. Lit. *in principijs*.—יֵת, § 4. note. This is strictly an abbreviation, and must not be read *yeyā*, as though it were a distinct name. It is said by some to have been formed by prefixing the *first* letter of יְהוָה to the *last* of אֲרֵי, thus combining the Qeri with the Kethib and saving the trouble of marginal notes. Others affirm that its *original* form, which indeed appears in some editions, was יֵהֵה, i. e. the initial of יְהוָה repeated three times *to express Trinity*; and that *later* Jews, rejecting the doctrine of the Trinity, have preferred the other form, and given it the other explanation. It is pronounced *Adhō-nāy*. As here, it is generally employed in the Targums to render אֱלֹהִים, when the latter stands alone (i. e. without any other name of God) and signifies the true God.—יֵה, i. q. Heb. אֵת.—שְׁמִיָּא, emphatic state from שְׁמִין, not used in the abs. form. See § 29. 3. *c*. The term *emphatic* seems to imply more than it really means; and the reader of Chaldee naturally inquires how strong

- 2 וְאֵנָּה הִיא אֲנֵא-מְקַיִם יַת-קַיְמִי עִמָּכֹן וְעַם-בְּנֵי-כֹן בְּתַרְיִכֹן :
- 3 יַת-קִשְׁתֵּי יְהֻבִית בְּעַנְנָא וְתַחֲדֵי לְאַת קְזִם בֵּין-מִימְרֵי וּבֵין אֲרֻעָא :
- 4 יִפְתֵּי יְיָ לְיֹפֶת רִישֵׁי שְׂכֻנְתָּיָהּ בְּמִשְׁכְּנֶיהָ הַשֵּׁם וַיְהִי כְנָעַן עֲבָדָא לְהוֹן :
- 5 אַרְי כָּל-אַרְעָא דִּי-אַתָּה חָזַי לָךְ אֲתַנִּיפָהּ וּלְבַנָּךְ עַד-עֲלֵמָא :

that *emphasis* can be, which falls upon three-fourths of the nouns with which he meets. Perhaps the term *definite* would be preferable, if the other were not in use. A noun in the emphatic state expresses usually the same idea which would be expressed in Hebrew by the noun with the article.—אַרְעָא, *emph. state*. See אַרַע in the vocabulary.

2. Gen. 9:9, וְאֵנָּה, § 7. *d.* 1.—מְקַיִם, *do establish*, 1st Part. Paël from קַיִם, § 22. 3.—בְּתַרְיִכֹן from בְּתַר, § 8. 3. II. Note 4.—The first two accents in this sentence differ from those of the corresponding Hebrew words. Instead of *Rebhia* the Hebrew has *Zaqeph Ghadhol*, and instead of *Merka*, *Darga*. The two former are both large disjunctives, and the two latter both conjunctives, and of course might easily be interchanged. Perhaps however the accents were originally transferred to the Targum from a Hebrew MS. which had *Rebhia* and *Merka*. The remaining accents in this sentence are the same as in the Hebrew. Similar remarks might be repeated on the other sentences; but it will be unnecessary.

3. Gen. 9:13, קִשְׁתֵּי, with suff. 1. p. sing. from קִשָּׁה, Dec. III. *a.*—יְהֻבִית, 1. sing. Pr. Peal from יָהַב, *I do set*, § 50. 1. The Hebrew likewise has the Praeter יָהַבִּי.—יְהֻבִית apoc. for יְהֻבִית 2 f. sing. Fut. from יְהֻבִית. See the note at the close of § 23.—אַתָּה, *const. state*, אָ being immutable.—מִימְרֵי, pronounced *mêm-rî*, § 2. 3. In sense it is precisely equivalent to the Hebrew נַפְשִׁי, *myself* or *me*. See מִימְרֵי in the vocabulary.

4. Gen. 9:27, יִפְתֵּי, 3 sing. m. Fut. Aphel from פָּתָה, § 6. *d.* 1.—לָךְ, sign of the Accusative case, § 60. 3.—*And shall cause his glory to dwell*, i. e. and he [God] shall dwell.—יָהּ—pleonastic suffix, § 47. 2. lit. *in the tents of him*, (even) *of Shem*. הֵּ, sign of the Gen. case, § 60. 1.—*Servant to them*; Hebrew עֶבֶד לָמוֹ; Sept. *παῖς αὐτοῦ*. Vulg. *servus ejus*. But the Syriac, Arabic, and Samaritan versions agree with our Targumist in giving a plural rendering.

5. Gen. 13:15, חָזַי, § 23. 1. note.—אֲתַנִּיפָהּ, 1 sing. Fut. from יָתַן;

- 6 וְהִימִין בְּמִימְרָא דְיָי וְחֲשִׁבָה לִיה לְזָכוּ :
 7 וַיִּתֵּן לָךְ יְיָ מִטְּלָא דְשִׁמְיָא וּמִטְּוִבָא דְאַרְעָא :
 8 לֹא יִהְיֶה בְּךָ עִמְכּוֹן אֲרִי-אֲחֹהֵי מֵית וְהוּא בְּלַחֲזוֹהֵי
 אֲשִׁתְּאָר :
 9 וְאָמַר אֲנָא יוֹסֵק אֲחִילְכוֹן דְּזַבְנָתוֹן יְתִי לְמִצְרַיִם :
 10 לֹא יִעֲדֵי עִבְד שׁוֹלְטָן מִדְּבִית יְהוּדָה וְסַפְרָא מִבְּנֵי-בְנוֹהֵי עַד-
 עֲלְמָא עַד-דְּיִיתִי מְשִׁיחָא דְדִילִיה תְּוּא מְלַכוּתָא וְלִיה יִשְׁתַּמְעוֹן
 עִמְמִיָּא :
 11 וְאָמַר שְׂכַנְתִּי תְדִיק נְאֻמֵּי לָךְ :

יְהוָה with נ epenthetic, i. q. ה־; § 16. note 1.—לְבָנֶיךָ, *to thy sons*. See בַּר .

6. Gen. 15 : 6, הִימִין, Aphel from יָמִין = אָמַן, (see the latter word in the lexicon), § 20. 3. *b* and § 12. II. 5.—מִימְרָא דְיָי, *the Lord*, i. q. אֲדוֹנֵי, § 49. 1. *c*. But this expression, which occurs frequently in the Targums as a translation of the Hebrew יְהוָה, is considered by some critics as designating that Word which was afterwards “made flesh and dwelt among us.”—חֲשִׁבָה, *He (the Lord) reckoned it*, § 16. 2. *a*.—לְזָכוּ, § 7. *d*.

7. Gen. 27 : 28, הֵ, sign of the Gen. case, § 60. 1.

8. Gen. 42 : 38, יִהְיֶה, Fut. of נָחַח, Tseri compensating for Daghes forte, omitted on account of the guttural.—אֲשִׁתְּאָר, § 6. *b*.

9. Gen. 45 : 4, דְּזַבְנָתוֹן יְתִי, § 48. 1. יְתִי, pleonastic.

10. Gen. 49 : 10, רַעְדֵי, for רַעֲדָא, § 6. *d*. 1.—עִבְד שׁוֹלְטָן, *one exercising sovereignty, a ruler*.—בְּנֵי, irreg. see בַּר.—דְּדִילִיה, (=Hebrew . . . אֲשֶׁר), *to whom*, § 8. 3. II. n. 3.—הִיא, the pron. used for the substantive verb in the present tense. See § 47. 1.—רִשְׁתַּמְעוֹן, Ithpe. from שָׁמַע, § 6. *b*.—עִמְמִיָּא, irreg. see עִם. *One bearing rule shall not depart from (be wanting to) the house of Judah, nor a scribe from the posterity of his sons forever ; until Messiah shall come, whose is the kingdom ; and to him shall the people hearken, or, him shall they obey*.

11. Ex. 33 : 14, שְׂכַנְתִּי, *my glory*, doubtless equivalent to the Hebrew פָּנִי, *my presence*, i. e. a mere periphrasis for *I*, used of course only in relation to God. Comp. nos. 4 and 13.—תְּדִיק, § 22. 1.—אֲנִי־חֵ, Aph. Fut. 1st pers. sing. from נָחַח, *I will provide a resting place*, לָךְ, *for thee*.

- 12 וְתִיּוֹמֵי שְׁבִינָא דִּילֵי תַּשְׁרוֹן וּלְבֵית מִקְדָּשֵׁי תְּהוֹן בְּחֵלִין אֲנָא
 יי :
 יד :
- 13 וְאַשְׁרֵי שְׁכֵנְתֵי בֵּינֵינוּן וְאַהֲוֵי לְכוּן לְאַלְהָ וְאַתְוֹן תְּהוֹן קַדְמֵי
 לְעַם :
- 14 וּבְמִשְׁרוּהֵי אֲמַר תּוֹב יְיָ שְׁרֵי בִּיקְרָהּ בְּגוֹרְבּוֹרָה אֲלַפְיָא
 דִּישְׂרָאֵל :
- 15 מִהֲטַבָּא אֲרַעָּה יַעֲקֹב בֵּית מִישְׁרָהּ יִשְׂרָאֵל :
- 16 לְאַיְהֵי לָהּ אֵלֵהּ אוּחְרָן בְּרִמְקֵי :
- 17 שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵנָּא יְיָ חֵד :
- 18 וְתַרְחֵם יְת יְיָ אֱלֹהֵהּ בְּכָל־לִבָּהּ וּבְכָל־נַפְשָׁהּ וּבְכָל־נְכֹסֶיהָ :
- 19 וְתַרְחֵמוּן יְת־גִּיּוֹרָא אֲרֵי־דִּירוּן הוֹרְתוּן בְּאַרְעָא דְּמִצְרַיִם :

12. Lev. 26 : 2, דִּילֵי, § 8. 3. II. note 3.—דְּחֵלִין; 1st Part. Pe. from דְּחַל.—
 תְּהוֹן דְּחֵלִין, treat the house of my sanctuary with *habitual* reverence.
 Such appears to be the force of this combination. See § 51. 1.

13. Lev. 26 : 12, אֲהֵוֵי, 1st pers. sing. fut. Pe. from הָוָא, instead of the
 usual form אֲהוּוָא, § 23. 1. *b.* note. For the plural suff. of בֵּין and קָדָם see
 § 8. 3. II. note 4.

14. Num. 10 : 36, מִשְׁרוּהֵי, a plural, with suffix of the third person sing.,
 formed from the inf. Pe. of שָׁרָא, § 35. note 2. *In its restings*, i. e. when-
 ever it rested.—The frequent repetition of Maqqeph in this sentence is not
 occasioned by any special intimacy of connection between the words thus
 joined. Its cause exists in the train of accents, which is the same as in
 the Hebrew. Three words are introduced into the Targum which do not
 appear in the original—“*Dwell in thy glory, in the midst of*”—but for these
 there is no accent. It is for this reason that they are joined by Maqqeph
 to the next word. The four words are, in cantillation, theoretically one.

15. Num. 24 : 5, מִישְׁרָהּ, *thy valley*, if we derive it from יִשָּׁר. But
 perhaps מִישָׁר should be regarded as a verbal from שָׁרָה, and then we may
 translate it *dwelling, habitation*.

16. Deut. 5 : 7.

17. Deut. 6 : 4.

18. Deut. 6 : 5.

19. Deut. 10 : 19.

20 יְחִיֵּי אֱלֹהֶיךָ תִּדְחַל וּקְדָמוֹתַי תִּפְלַח וּלְדַחֲלֹתַיִהּ תִּתְקַרֵּב וּבְשִׁמְיֹהּ
תִּקְרָא :

21 וַחֲלֹת־תִּקְיָא דִּי־בְרָאךְ אֲחִנְשִׁיתָא שְׁבַקְתָּא פּוֹלְחֵן־אֱלֹהֵא דְעַבְדְּךָ :

22 אֱלֹהֵי חַכְיָמוֹ אֲסִתְּפְלוּ בְדָא סְבְרוּ מְה־יְהִי בְּסוֹפְהוֹן :

23 לִית אֱלֹהֵא פִּאֲלֹהֵא־דִּישְׂרָאֵל דְּשִׁנְתֵּיהּ בְּשִׁמְיָא בְּסַעְדְּךָ וְתוֹקְפֵיהּ
בְּשִׁמְיָ שְׁמִיָּא :

20. Deut. 10 : 20, תִּדְחַל, § 15. 3.—תִּפְלַח, Qamets for Pattahh on account of a pause-accent.

21. Deut. 32 : 18, הַחֲלִי, plur. const. from הִחֲלָא. Lit. *the terrors of the Mighty One* who created thee, thou hast forgotten; i. e. *the terrible and mighty One*, § 61. 1. note 1.—בְּרָאךְ, § 26. 2. a.—אֲחִנְשִׁיתָא, § 23. note 1.—שְׁבַקְתָּא, § 12. I. note 2.—עַבְדְּךָ, § 16. 2. a.—תִּקְיָא, *strong, mighty*, occurs likewise in vs. 30, 31, as a rendering of the Heb. צוּר.

22. Deut. 32 : 29, סוֹפְהוֹן, plural from סוֹף with suff. 3. pl. m. defectively written, § 6. c. (4.)

23. Deut. 33 : 26, אֱלֹהֵא, an instance in which the *emphatic state*, (as is sometimes the case with the Hebrew article), corresponds to our *indefinite article*, *a* or *an*.—דְּשִׁנְתֵּיהּ (*scriptio plena*), § 8. 3, I. note 1. Lit. *who, his glory*, i. e. *whose glory*, § 48, 1.

PART II.

EXTRACTS FROM THE TARGUMS.

I. *History of the Fall.* Gen. 3.—Onkelos.

1 וְחַוְיָא הָוָה עָרִים מִפֵּל חוֹת בְּרָא דֵי עֵבֶד יְיָ אֱלֹהִים וְאָמַר
 לְאַתְתָּא בְּקוּשְׁטָא אַרִי־אָמַר יְיָ לָא תִיכְלוּן מִפֵּל אֵילָן גִּנְתָּא :
 2 וְאָמַרְתְּ אַתְתָּא לְחַוְיָא מִפִּירֵי אֵילָן־גִּנְתָּא נִיכּוּל : (3) וּמִפִּירֵי
 אֵילָנָא דֵי בְּמַצִּיעוֹת־גִּנְתָּא אָמַר יְיָ לָא תִיכְלוּן מִפִּירֵי וְלָא
 4 תִּקְרְבוּן בֵּיהּ דְּלִבָּא הַמּוֹחֲזוֹן : וְאָמַר חַוְיָא לְאַתְתָּא לָא מְמַת ^{paël}
 5 תִּמּוֹחֲזוֹן : אַרִי גְלִי קְדָם־יְיָ אַרִי בִּיּוֹמָא דְּתִיכְלוּן מִפִּירֵי וְיִתְפַּתְחוּן

1. עָרִים מִן, comparative, § 64. 1. *a. more cunning than.*—כֹּל, every.—
 יְיָ. So the London Polyglott, which has been followed in the text of the
 Chrestomathy. Also Buxtorf Bibl. Heb. Basil. 1665. The Paris and Ant-
 werp Polyglotts read יְיָ. The title page of Münster's Bibl. Heb. Basil.
 1546 exhibits the form יְיָ. Compare the note on Part I. No. I.—אֱלֹהִים.
 Here likewise the Polyglotts differ, Buxtorf and the London edition giving
 constantly the Hebrew form, and the other two mentioned above, אֱלֹהָא.—
 § 21. *a.*

2. אָמַרְתְּ, § 15. note 2.—נִיכּוּל, Fut. expressing the sense of the Eng.
 Potential mood, *we may eat.*

3. תִּקְרְבוּן. Future Paël instead of תִּקְרְבוּן, § 2. 7. *b.* Buxtorf has תִּקְרְבוּן;
 the Antwerp and Paris Polyglotts, תִּקְרְבוּן in Peal.

4. מְמַת הַמּוֹחֲזוֹן, an Inf. with a finite verb to denote certainty, as in He-
 brew.

5. גְּלִי, Part. Peil from גָּלָא, § 6. *d.* (1), *it is manifest before the Lord.*—
 וְיִתְפַּתְחוּן. Use of וְ instead of another conjunction, same as in He-
 brew. וְיִתְפַּתְחוּן, Ithpaal Fut. 3d plur. fem.—תִּתְחַזְּזוּן, Fut. Peal 2d plur. masc.
 from תִּתְחַזְּזוּן.—רִבְרִיבִין, see רִב in Lex.—תִּתְחַזְּזוּן, 1st Part. Peal from תִּתְחַזְּזוּן § 32.

6 עֵינַיִכוֹן וַתְּהוֹן פְּרַבְרֵיִן חֲכָמִין בֵּין־טָב לְבִישׁ׃ וַחֲזַת אֶתְחָא
 אָרִי טָב אֵילָנָא לְמִיכַל וְאָרִי אָסִי־הוּא לְעֵינִין וּמְרַגַּג אֵילָנָא
 לְאַסְתַּפְלָא בִיהּ וְנִסִּיבַת מְאִיבָה וְאַכְלַת וַיְהִיבַת אֶת־לְבַעְלָהּ עֲמִיהּ
 7 וְאָכַל׃ וְאַתְּפַתְחָא עֵינֵי תְרוּיָהוֹן וַיֵּדְעוּ אָרִי עֲרִטְלָאִין אֲפִין
 8 וַחֲטִיטֵי לְהוֹן טְרַפֵּי תֵאֲנִין וַעֲבָדוּ לְהוֹן זְרִיזִין׃ וְשָׁמַעַי יַתְקַל
 מִימְרָא־דֵינִי אֱלֹהִים מִתְהַלֵּךְ בְּגִנְתָּא לְמַנַּח יוֹמָא וְאַטְמַר אָדָם
 9 וְאַתְתִּיהּ מִן־קָדָם יְיָ אֱלֹהִים בְּגוֹ אֵילָן גִּנְתָּא׃ וַיִּקְרָא יְיָ
 10 אֱלֹהִים לְאָדָם וַאֲמַר לִיהּ אֵן אַתְּ׃ וַאֲמַר יַתְקַל־מִימְרָךְ שְׁמַעִית
 11 בְּגִנְתָּא וַדְחִילִית אָרִי־עֲרִטְלָאִי אָנָּא וְאַטְמַרִית׃ וַאֲמַר מִן־חַוִּי
 לָךְ אָרִי עֲרִטְלָאִי אַתְּ דְהִמְן־אֵילָנָא דִּי פִקְדְתָּךְ בְּדִיל־לְאֵל־לְמִיכַל
 12 מִנִּיהּ אַכְלַת׃ וַאֲמַר אָדָם אֶתְחָא דִּיהִבַּת עֲמִי הוּא יְהִיבַת לִי
 13 מִן־אֵילָנָא וְאַכְלִית׃ וַאֲמַר יְיָ אֱלֹהִים לְאַתְחָא מִהֲדָא עֲבַדְתָּ
 14 וַאֲמַרְת אֶתְחָא חַוִּיָּא אֲטַעֲנִי וְאַכְלִית׃ וַאֲמַר יְיָ אֱלֹהִים

note 2, *knowing* [how to distinguish] between, etc.—לֵ בֵּין For this use of לֵ after בֵּין comp. Stuart's Hebrew Chrestomathy, p. 83. Note on Gen. 1 : 6.

6. חֲזַת, 3d sing. fem. Praet. Peal from חָזָא.—אָסִי (a medicine) appears to refer to the *effect* which Eve expected the eating of the fruit to have, in opening her eyes to a clearer vision. But all the other ancient versions agree with the English translation in rendering תְּאִוָּה לְעֵינַיִם, *pleasant to the eyes*.—מְרַגַּג, 2d Part. Pael. מְרַגַּג לְאַסְתַּפְלָא בִיהּ expresses the idea conveyed, according to the other translators, in the previous clause; *desirable to behold*. בִּיהּ is pleonastic.—נִסִּיבַת, § 12. II. 1.—מְאִיבָה, see אָב in the vocab.—וַיְהִיבַת, § 7. d. 1.

7. אֶתְפַתְחָא, 3d pers. plur. fem. Praet. Ithpaal, from פָּתַח.—§ 42. 1. a. note.—חֲטִיטֵי, § 12. I. 1. b.—הֵאֲנִין, see הֵאֲנָא in the vocab.—זְרִיזִין, a Hebrew form. But Buxtorf points it זְרִיזִין. See his lexicon.

8. אֵילָן, collective. For the pointing see § 31. b. note 1.

10. דְחִילִית, § 13. 2. For the insertion of י quiescent in the last syllable of this word, and of שְׁמַעִית, see § 12. I. 1. a.

11. חַוִּי, § 12. I. 1. b. But Buxtorf points it here חַוִּי.—לְמִיכַל, § 21. a. Inf. from אָכַל.

14. חַוִּיָּא, Fut. from חָוָה.—לֹוֹט, 2d Part. from לָוַט, § 21. a.

לְחַוֵּיָא אַרְי־עֲבָדָתָא דָּא לִיט אַתְּ מְכַל־בְּעִירָא וּמְכַל חַוֵּת בְּרָא
 15 עַל־מַעְדָּא תִּיזִיל וְעַפְרָא תִּיכּוּל פְּל־יוֹמֵי חַיֵּיךָ : וּדְבַבּוּ אֲשׁוּרֵי
 בִּינְךָ וּבִין אַתְתָּא וּבִין בְּנֵךָ וּבִין בְּנֵהָא הוּא יְהִי־דְכִיר לְךָ
 16 מִהַר־בְּעֲבָדָתָא לִיהִ־מְלַקְדָּמִין וְאַתְּ תִּהְיִ־נְטֵר־לִיהָ לְסוּפָא : לְאַתְתָּא
 אָמַר אֲסַפָּאָה אֲסַפֵּי צַעֲרֵיכִי וְעַהֲוִי־יְכִי בְּצַעֲרֵי תַלְדִּין בְּנִין
 17 וּלְוַת־בְּעִלְךָ תִּהְיִ תְּאוּבָתִיךָ וְהוּא יִשְׁלַט־בִּיךָ : וּלְאַדָּם אָמַר
 אַרְי קַבְּלָתָּ לְמִימַר אַתְתָּךְ וְאַכְלָתָּ מִן־אֵילָנָא הִי פְּקַדְתָּךְ
 לְמִימַר לָא תִּיכּוּל מַעִיָּה לִישָׂא אַרְעָא בְּדִילְךָ בְּעַמִּיל תִּיכְלֵנָהּ
 18 כָּל יוֹמֵי חַיֵּיךָ : וְכוּבִין וְאַטְדִּין תַּצְמַח לְךָ וְתִיכּוּל יַת־עֲסָבָא
 19 דְּחַקְלָא : בְּזַעְתָּא דְּאַפְךָ תִּיכּוּל לְחַמָּא עַד דִּתְתּוּב לְאַרְעָא
 20 דְּמַנְתָּ אַתְבְּרִיתָא אַרְי־עֲפְרָא אַתְּ וּלְעַפְרָא תְּתּוּב : וּקְרָא אָדָּם
 21 שׁוּם אַתְתִּיהָ חַוָּה הִיא הוּת אֲמָא דְּכָל בְּנֵי־אֲנָשָׂא : וְעַבַד
 יְיָ אֱלֹהִים לְאַדָּם וּלְאַתְתִּיהָ לְבוּשֵׁין־דִּיקָר עַל־מִשְׁךָ־בְּשִׂרְהוֹן
 22 וְאַלְבִּישְׁנִין : וְאָמַר יְיָ אֱלֹהִים הָא אָדָּם הוּתָּ יְחִידִי בְּעַלְמָא־
 מַעִיָּה לְמַדַּע טָב וּבִישׁ וּכְעַן דְּלָמָּא־יוֹשִׁיט יְדִיהָ וְיִסַּב אַתְּ

15. לחווי, 1st Part. Peal, from דבר § 12. I. 1. c. *He will remember against thee what thou hast done to him.*—מְלַקְדָּמִין, i. q. מִן קְדָּמִין *from the beginning—anciently.*

16. אֲסַפָּאָה, Inf. Aphel. See the paradigm.—תַּלְדִּין, Fut. 2d sing. fem. from יָלַד.—בִּיךָ, prep. בְּ with suff. 2d sing. fem. See the table.

17. תִּיכְלֵנָהּ, Fut. 2d sing. masc. from אָכַל with fem. suff. 3d sing. and נ epenthetic.

19. וְזַעְתָּא, defectively written. See זִיעָא.—רַמְזָה, *from which.*

21. לְבוּשֵׁין, etc. *garments of honor for the skin of their flesh.*

22. לְמַדַּע, Inf. Peal from יָדַע, § 20. 4.—מַעִיָּה, *of himself, independently.* “Adam has become the only [being] in the world [able] of himself to distinguish good and evil.” Onkelos seems to have considered the Hebrew מַעִיָּה singular, as indeed it is capable of being; and this probably led him to render בְּאַחַד, (*as one,*) by יְחִידִי *only.* The other Targumists agree with, or perhaps rather *follow,* Onkelos. Nearly all the ancient versions,

23 מֵאֵילָן חַיָּיָא וְיִיכוּל וְיִחַי לְעַלְמָּ: וְשִׁלְחִיהּ יְיָ אֱלֹהִים מִגִּנְתָּא
 24 דְּעֵדֶן לְמַפְלַח יתְּאַדְמִתָּא דְּאַתְבְּרִי מִתְּמָן: וְתַרְיָה יתְּאַדָּם
 וְאַשְׁרֵי מִלְּקַדְמִין לְגִנְתָּא דְּעֵדֶן יתְּפֹרְבִיָּא וְיִת שְׁנָן חֲרָבָא
 דְּמִתְהַפְכָּא לְמִטְר יתְּאַוֶּרַח אֵילָן חַיָּיָא:

II. *The same.* Gen. 3.—Pseudo-Jonathan.

1 וְחַוְיָא הָוָה חַפִּים לְבִישׁ מְכָל חַיִּוֹת בְּרָא דְעָבַד יְיָ אֱלֹהִים
 וְאָמַר לְאַתְתָּא הַקּוֹשְׁטָא דְאָמַר יְיָ אֱלֹהִים לָא תִיכְלוּן מְכָל
 2 אֵילָן גִּינוֹנִיתָא: וְאַמְרַת אַתְתָּא לְחַוְיָא מִשְׂאֵר פִּירֵי אֵילָן
 3 גִּינוֹנִיתָא אִית לָן רִשׁוֹ לְמִיכָל: וּמִפִּירֵי אֱלָנָא דְבִי מְצִיעוֹת
 גִּינוֹנִיתָא אָמַר יְיָ לָא תִיכְלוּן מִנֶּיהּ וְלָא תִקְרְבוּן בֵּיהּ דִּילְמָא
 4 תַּמּוּתוּן: בִּי הוּא שְׁעָתָא אָמַר חַוְיָא דְלִטּוֹר עַל בְּרִיָּה
 וְאָמַר לְאַתְתָּא לָא מִמַּת תַּמּוּתוּן בְּרַם כָּל־אוּמָנָא סָיִי בָר

however, give the sense expressed in the English translation.—Fut. וְיִפְסֵב of נָסַב.

23. דְּ מִתְּמָן, *whence*, § 48. 1.

24. תַּרְיָה, Praeter Paël, merely a full orthography for תַּרְיָה.—מִתְהַפְכָּא; Part. Ithpe. fem. sing. agreeing with חֲרָבָא.—מִטְר, Inf. from נָטַר.

1. דְּעָבַד, for the pointing see below, No. III. (7) and (9). It will be unnecessary to notice such cases in future.—הַקּוֹשְׁטָא, *is it true that*, etc. ? ה interrogative with Daghash forte euphonic. So in Hebrew sometimes. Stuart's Heb. Gram. § 152. *a*.

2. אַמְרַת, § 15. note 2. The Qamets is probably the result of a pause in pronunciation, though no accents have been appended to this Targum. לָן, contraction for לָנָא.

3. אֱלָנָא, § 2. 6. *c*.—דְּבִי, see בִּי in vocab.—חַוְיָא, Hhireq is short, the ה being a mere *mater lectionis*, § 2. 1.

4. אָמַר, etc., *the serpent spake, calumniating his Maker. and said.*—בָּר אוּמָנָא, (comp. the Heb. כָּרוֹן בֶּן שָׁמוֹן, *a fruitful hill*, etc.) *the thing made, the result of labor. Every workman hates the work of his own hands.*

- 5 אוֹמְנֵי־תִיָּהּ : אַרוֹם גְּלִי קָדָם יְיָ אַרוֹם בְּיוֹמָא דְּתִיכְלוֹן מְנִיָּה
 וְתִהְוֹן כְּמַלְאַכִּין רַבְרַבִּין דְּחַכְמִין לְמַנְדַּע בֵּין טַב לְבִישׁ :
 6 וְחַמַּת אֶתְתָּא יַת סַמְיָל מַלְאַךְ מוֹתָא וְדַחֲלִית וְיִדְעַת אַרוֹם
 טַב אֵילְנָא לְמִיכַל וְאַרוֹם אָסוּ הוּא לְנִהוּרָא דְעֵינִין וְמַרְגַּג
 אֵילְנָא לְאַיִסְתְּפָלָא בִיָּה וְנִסִּיבַת מְאַיְבִיָּה וְאַכְלַת וְיִהְבַת אַתְּ
 7 לְבַעֲלָה עָמָה וְאַכַּל : וְאַתְנַדְרָן עֵינֵי תַרְוַהוֹן וְיִדְעוּ אַרוֹם
 עֲרִטְפָּאִין אֵינֹן דְּאַתְעֲרִטְלוּ מִן לְבוּשׁ טוֹפְרָא דְאַתְבְּרִיָּאוּ בִיָּה
 וְהוֹן חַמֵּן בְּהַתְתַּהוֹן וְהַשִּׁטּוּ לְהוֹן מְטַרְפֵּי תַזִּין וְעָבְדוּ
 8 לְהוֹן קַמּוֹרִין : וְשָׁמְעוּ יַת קַל מִיִּמְרָא דְיְיָ אֱלֹהִים מְטִיָּיל
 בְּגִינֵי־תָא לְמַנַּח יוֹמָא וְאַיִטְמַר אָדָם וְאַנְתְּתִיָּה מִן קָדָם
 9 יְיָ אֱלֹהִים בְּמַצִּיעוֹת אֵילְנֵי גִינֵי־תָא : וְקָרָא יְיָ אֱלֹהִים
 לְאָדָם וְאָמַר לִיָּה הֲלֹא כָל עֲלָמָא דְבְרִיתִי גְּלִי קָדָמִי הַשׁוֹכָא
 כְּנִהוּרָא וְהוּךְ אַנְתְּ סַבַּר בְּלִבְךָ לְאַיִטְמָרָא מִן קָדָמִי הֲלֹא
 אַתְר דְּאַנְתְּ מְטַמַּר בִּיָּה אָנָּא חַמֵּי וְאַן אֵינֹן פְּקוּדִיָּא דְפְקוּדָתְךָ :
 10 וְאָמַר יַת קַל מִיִּמְרָךְ שְׁמַעִית בְּגִנְוִיָּתָא וְדַחֲלִית אַרוֹם עֲרִטְוִלְאֵי
 וְנִצְוִתָּא דְפְקוּדָתֵי אַעֲבָרִית מִינֵי וְאַיִטְמָרִית מִן פִּי־סוֹפָא :
 11 וְאָמַר מִן חַוֵּי לָךְ אַרוֹם עֲרִטְוִלְאֵי אַתְּ דְלָמָּא מִן פִּירֵי אֵילְנָא
 12 דְפְקוּדָתְךָ הֲלֹא לְמִיכַל מְנִיָּה אַכְלַת : וְאָמַר אָדָם אֶתְתָּא
 13 דִּיהֲבַת גְּבִירֵי הוּא יְהַבַת לִי מִן פִּירֵי אֵילְנָא וְאַכְלִית : וְאָמַר

5. אוֹמְנֵי־תִיָּהּ, *superior angels*.—דְּחַכְמִין, *who know*. See above No. I. (5).—מְנִיָּה, *to discern, discriminate*. For the form, see § 20. 4. Comp. § 2. 7. a.

6. וְחַמַּת, Praet. Pe. 3. s. f. § 23. Note 1. on Par.—דַּחֲלִית, § 13. 2.

7. חַמֵּן, *garments of the color of the שַׁפַּר*, i. e. purple.—עֲרִטְוִלְאֵי, for חַמֵּין, see § 35, and below on v. 15.—בְּהַתְתַּהוֹן see § 35.

8. אֵילְנָא, Ithpe. from אֵילָא, § 7. a. (2).—אַנְתְּתִיָּה, § 6. a. note.

9. סַבַּר, § 12. I. 1. c. and the parallel passage in the Jer. Targum.

10. שְׁמַעִית, § 12. I. 1. a. and 2.—אַעֲבָרִית, Aph. 1. s. Praet. from אַעֲבָרָא, § 12. I. 2.—מִן פִּי־סוֹפָא, *for shame*, i. e. because I was ashamed.

12. גְּבִירֵי = גְּבִירֵי, § 4. b.

יי אֱלֹהִים לְאַתָּתָא מַה דָּא עֲבַדְתָּ וְאַמַּרְתָּ אַתָּתָא חוּיָא
 14 אֲשֵׁינִי כְּהוֹכְמִיתִיה וְאַטְעִינִי בְּרִשְׁעוּתִיהָ וְאַכְלִיתָ : וְאַיְתִי יי
 אֱלֹהִים תְּלַתִּיהוֹן לְדִינָא וְאַמַּר לְחוּיָא אַרוּם עֲבַדְתָּ דָּא לִיט
 אַתָּ מִכָּל בְּעִירָא וּמִכָּל חַיִּוֹת בְּרָא עַל מִיעָךְ תְּהֵא מִטְּוִיל
 וְרַגְלָךְ יִתְקַצְצוּן וּמִשְׁכָּךְ תְּהֵא מִשְׁלַח חֲדָא לְשַׁב שְׁנִין וְאַרְיִסָא
 15 דְּמוֹתָא בְּשִׁמְךָ וְעַפְרָא תִּיכּוּל כָּל יוֹמֵי חַיִּיךָ : וְיִדְבְּבוּ אֲשֵׁי
 בִינְךָ וּבִין אַתָּתָא בִין זְרַעֲיִית בְּנֵךְ וּבִין זְרַעֲיִית בְּנֵהָא וְיִדְּ
 פֵד יִהוּן בְּנֵהָא דְאַתָּתָא נְטַרִין מִצְוֹתָא דְאוּרִיִּתָא יִהוּן מְכַוְּנִין
 וּמְחַרְוִין יִתְךָ עַל רִישְׁךָ וְכַד שְׁבַקוּן מִצְוֹתָא דְאוּרִיִּתָא תְּהֵי
 מִתְכַוְּנִין וּנְכִית יִתְהוּן בְּעַקְבִּיהוֹן בְּרַם לְהוּן יִהֵא אָסוּ וְלָךְ
 לָא יִהֵא אָסוּ וְעַתִּידִין אִינּוּן לְמַעַבְד שְׁבוּתָא בְּעִיקְבָא בְּיוֹמֵי
 16 מִלְפָּא מִשִּׁיחָא : לְאַנְתָּתָא אָמַר אֲסָנָא אֲסָנִי סִיגוּפְךָ בְּאַדָּם
 בְּתוּלִין וְעִידוּיִךְ בְּצַעַר תְּלַדִין בְּנִין וּלְנַח בְּעַלְיָךְ תִּיְדִי מִתְוִיךְ

13. אֲטְעִינִי, *seduced me*, Aphel from טָעָה with suffix, § 26. 2. a.

14. אֲיִתִּי, Aph. from אָהָא. For the pointing see § 4. a. and § 2. 5. b. — תְּהֵא מִטְּוִיל, § 53. 1. — חֲדָא, adverbially, *once*. — דְּמוֹתָא דְאַרְיִסָא *deadly poison*, § 61. 1.

15. אֲשֵׁינִי, 1 sing. Fut. Pa. from שָׁיַי. The form is perfectly anomalous. Compare אָמַר instead of אֲמַר. — זְרַעֲיִית, plur. const. from זָרַעַי. — נְטַרִין, 1 Part. from נָטַר. See above No. II. (7). — מְחַרְוִין, 1 Part. plur. from מָחָא. This also appears to be a masculine form like מְחַרְוִין, § 35. Schaaf, (*Opus Aramaeum* p. 308,) points it מְחַרְוִין [i. q. מְחַרְוִין; so Schaaf *ibid.*] is understood, making it future, § 53. 1. “Operam dabunt ut percutiant.” *They shall make efforts and shall bruise thy head*, i. e. they shall do it intently, and with all their power:—or, *they shall be established*, etc. taking the act. Part. in an intransitive sense. Comp. תְּהֵא מְחַרְוִין below, and above No. II. (15). — שְׁבַקוּן, § 32. note 2. — תְּהֵא מְחַרְוִין, *thou shalt be established*, or, perhaps, *thou shalt be intent upon injuring them*. — וּנְכִית should probably be pointed וּנְכִיתָ. See No. III. v. 15. — מַעַבְד, this use of Hhateph Pattahh after Seghol, which is not unfrequent in this Targum, is probably the result of mere negligence in transcription. — עִיקְבָא i. q. עִיקְבָא.

16. סִיגוּפְךָ, for סִיגוּפְךָ; and עִידוּיִךְ, for עִידוּיִךְ. For the pointing of

17 וְהוּא יְהִי שְׁלִיט בֵּיךְ לְמִזְכְּרֵי וּלְמִחֲטֵי : וּלְאָדָם אָמַר אֲרוּם
 קָבַלְתָּ לְמִימַר אֲנִתְתָּךְ וְאֲכַלְתָּ מִן פִּירֵי אֵילָנָא דְפְקִידְתָּךְ
 לְמִימַר לָא תִיכּוּל מִנִּיהּ לִיטָא אַרְעָא בְּגִין דְלֹא הִזְיֵאת לָךְ
 18 הוֹבֵךְ בְּעֵמֶל תִּיכְלֶנָּה כָּל יוֹמֵי חַיֶּיךָ : וְכוּבִין וְאַטְדִין תִּצְמַח
 וְחַרְבֵי בְדִילְךָ וְתִיכּוּל ית עֲשָׂבָא דְעַל אֲפִי בְרָא עָנִי אָדָם אָמַר
 בְּבָעוּ בְּרַחֲמִין מִן קַדְמָךְ יְיָ דְלֹא נִתְחַשְׁבַּב כְּבַעֲרָא דְנִיכּוּל
 עִיסָבָא דְאֲפִי בְרָא נִיקוּם כְּעַן וְנִלְעִי בְלִיעוֹת יְדֵי וְנִיכּוּל
 מִזּוֹן מִן מִזּוֹנָא דְאַרְעָא וּבִכְן יִתְאַפְּרֵשׁ כְּעַן קַדְמָךְ בֵּין בְּנֵי
 19 אִינְשָׂא וּבֵין בְּנֵי בַעֲרָא : בְּלִיעוֹת כַּס יְהִי תִיכּוּל מִזּוֹנָא עַד
 דְּתִיְהִדּוּר לְעַפְרָא דְמִינָהּ אֲתַבְּרִיאת אֲרוּם עַפְרָא אֲנִת וּלְעַפְרָא
 תַּתּוּב דְכִן עַפְרָא אֲנִת עֲתִיד לְמִיקוּם לְמִיתָן דִּינָא וְהוֹשִׁיבָנָא
 20 עַל כָּל מַה דְעַבְדְתָּ בְיוֹם דִּינָא רַבָּא : וּקְרָא אָדָם שׁוּם
 21 אֲנִתְתִּיהּ חוּהּ אֲרוּם הוּא הִיֵּת אִינְיָא דְכָל בְּנֵי נֶשְׂאָה : וְעַבְד
 יְיָ אֱלֹהִים לְאָדָם וּלְאֲנִתְתִּיהּ לְבוֹשִׁין דִּיקַר מִן מִשְׁךְ חוּיָא
 דְאֲשַׁלַּח מִנִּיהּ עַל מִשְׁךְ בְּשִׁרְיָהוֹן חֲלַת שׁוֹפְרִיָהוֹן דְאֲשַׁתְּלַחוּ
 22 וְאֲלִבִּישִׁינוֹן : וְאָמַר יְיָ אֱלֹהִים לְמַלְאָכְיָא דֵי מִשְׁמִשִׁין קַדְמוֹי
 הָא אָדָם הוּהוּ יְחִידֵי בְאַרְעָא הִיכְמָא דְאָנָא יְחִידֵי בְשָׁמַי
 מְרוּבָא וְעֲתִידִין לְמִיקוּם מִנִּיהּ דִּינְדִיעִין לְמַפְרָשָׂא בֵּין טַב
 לְבִישׁ אֱלוֹ נֶטַר מִצְנֻתָא פְקִידְתִּיהּ אִית הוּא חַי וְקַיִם פְּאִילָן

these and similar forms, see, § 7. a. (2).—מְהוּרִיָּה, contracted from מְהוּרִיָּה, and so Buxtorf points it, מְהוּרִיָּה, § 12. I. 1. c.—וְהוּא וּגוֹ, an obscure passage. Lit. *he shall rule over thee, to do justice and to commit sin, i. e. as I understand the Targumist, whether he does right or wrong.*

17. קָבַלְתָּ, § 12. II. 1.

19. מִינָהּ, for מִנָּהּ, § 6. a. note.

21. דְאֲשַׁלַּח, *which he (the serpent) put off, מִנִּיהּ from himself.*

22. יְחִידֵי, for יְחִידָא, —אֱלוֹ נֶטַר, *if he had kept.*—פְקִידְתִּיהּ, 1 s. Pr. Pe. with suff. 3 m. s. § 16. 2. a.—דְהָא, *for behold.*—הוּי, Praeter in a future sense, or rather both this and the participle אָכִיל are to

חַיָּא עַד לְעַלְמִין וְכַדוּן עַל הָלֹא נָטַר מִה דְּפַקִּידָתָא נִגְזוֹר
 עֲלוּהִי וְנִטְרִיהּ מִן גַּפְתָּא דְּעֵדוֹן קָדָם עַד לָא יִפְשִׁט יְדֵיהּ
 וְיִסַּב מִן פִּירֵי אֵילָן חַיָּא דְּהָא אֵין אָכִיל הוּא מִנִּיהּ הוּוּי חַי
 23 וְקָיִים עַד לְעַלְמִין : וְתַרְבִּיהּ יְיָ אֱלֹהִים מִגַּפְתָּא דְּעֵדוֹן וְאֶזְל

וְיַחֲיִב בְּטוֹר מוֹרִיָּה לְמַשְׁלַח יַת אֲדַמְתָּא דְּאַתְבְּרִי מִתַּמְּן :
 24 וְטַרְדַּ יַת אָדָם מִן הָאֲשֵׁרִי יִקַּר שְׂכַנְתִּיהּ מִן לְקַדְמִין בֵּין תַּרְוִן
 פְּרוּבִיָּא קָדָם עַד לָא בְּרָא עַלְמָא בְּרָא אֲוֹרִיָּתָא אֲתַקֵּן גִּינְתָּא
 דְּעֵדוֹן לְצַדִּיקָא דִּי יִכְלוּן וְיַתְּפַנְקוּן מִן פִּירֵי אֵילָנָא עַל דִּי פְּלַחוּ
 בְּחַיִּיהוֹן בְּאוּלְפִין אֲוֹרִיָּתָא בְּעַלְמָא דְּהַדִּין וְקָיִמִי פַקִּידָא אֲתַקֵּן
 גְּזוּרָם לְרִשְׁיַעֲיָא דִּמְתוּלָא לְחַדִּיבָא שְׂנִינָא אָכְלָה מִתַּרְוִן סְטֵרִין
 אֲתַקֵּן בְּגִיָּה זִיקִיקוֹן דִּינֹר וְגוֹמְרִין דְּאַשְׁתָּא לְמַדָּן בְּהוֹן
 לְרִשְׁיַעֲיָא דְּמָרְוִי בְּחַיִּיהוֹן בְּאוּלְפִין אֲוֹרִיָּתָא טַבְתָּא הוּא אֲוֹרִיָּתָא
 לְפַלְחָה מִן פִּירֵי אֵילָן חַיָּא דְּאַתְקַנְהָא מִימֵר דִּי לְנִטְוֹרָהָ
 דִּיהִי קָיִים וְמַטִּיל בְּשַׁבִּילִי אֲרַחָה דְּחַיִּי לְעַלְמָא דְּאַתִּי :

be taken as we use the Present tense in English, expressing a general truth :—or, still differently, both may be regarded as Subjunctives, (I use the term in the general sense which it has in Latin grammar,) *if he should eat, etc., he would live, etc.*

23. וְאֶזְל and וְיַחֲיִב (§ 12. II. 1.) are both Praeters.

24. דְּמַתְּלָא, 2d Part. from מַתַּל, which is like. T'seri is inserted, like Qamets in וְאָמַר, etc. on account of the prefix with Sheva, § 7. d. note.— דִּינֹר, i. q. § 60. 1. b.— אֲשְׁתָּא, an unusual pointing of אֲשְׁתָּא or אֲשָׁתָּא, (§ 2. 7. c.) emph. state from אֲשָׁא.— לְמַדָּן, § 7. d. note. מַדָּן, Inf. of הַדִּין.— בְּהוֹן, with them, by means of them.— לְפַלְחָה, 1 Part. Pe. The law is better to him who observes it.— מִן, than, § 64. 1. a.— קָיִים, either this word should be pointed קָיִים, or it may be considered as a different form of the adjective. “The law is better, to him who observes it, than the fruits of the tree of life, which Jehovah hath prepared for him who keeps it [the law], that he may be established, and may walk in the paths of the way of life, in the future world.”

III. *The same.* Gen. 3.—Jerusalem Targum.

7 וְעָבְדוּ לְהוֹן אֲצִטְלֹן : (8) מְטִיל בְּגִנְתָּא לְתוֹקְפָא דְיוֹמָא :
 9 וְקָרָא מִיִּמְרָא דְיָ אֱלֹהִים לְאָדָם וַאֲמַר לֵיהּ הָא עֲלָמָא דְבְרִית
 גְּלִי קְדָמִי חֲשׂוֹכָא וְנִהוֹרָא גְּלִיָּא קְדָמִי וַאֲיָא אֶת סִבְר דְּלִית
 גְּלִי קְדָמִי אַחְרָא דֵּאת בְּגִיָּיהָ הֵן הוּא מְצִוְתָא דְפְקִידִית יְהֵא :
 15 וִיהִי פִד יְהֵן בְּנִיָּא דֵּאתָתָא לְעֵן בְּאוֹרִיתָא וְעֵבְדִין פְּקוּדִיָּא
 יְהֵן מִפְּנִין וְיַחְזֵן יְהֵא לְרִישָׁא וְקִטְלִין יְהֵא וְכַד יִשְׁבְּקוּן
 בְּנִיָּא דֵּאתָתָא מְצִוְתָא דֵּאוֹרִיתָא וְלֹא יַעֲבֹדוּן פְּקוּדִיָּא תְּהוּי
 מִתְּפִינִין וְנִכִּית יְתֵהוֹן בְּעַקְבֵּהוֹן וּמְמַרַע יְתֵהוֹן בְּרַם יְהוּי
 אָסוּ לְבִנְהָא דֵּאתָתָא וְלָךְ חוּיָא לֹא יְהוּי אָסוּ בְּרַם עֲתִידִין
 הַפִּין אֵלִין לְאֵלִין לְמַעַבְד לְשְׁפִוּיָּתָא בְּעַקְבָּא בְּסוֹף עַקְב יוֹמָיָא

7. וְעָבְדוּ instead of the regular form וַעֲבָדוּ. The almost entire confusion of Pattahh and Qamets and even Hhateph Pattahh, which prevails in this Targum and that of the Pseudo-Jonathan, appears here. It will not be necessary to notice it in every instance. See § 2. 2. The reader will also observe the singular character of this, so called, Targum. It is evidently rather a collection of *Rabbinical and traditionary remarks* on the text, than a translation of it.—*They* made, etc. This perhaps implies the author's opinion that Adam and Eve made them by divine direction. Hebrew, *The Lord God* made, etc.

8. *In the strength of the day*—probably incorrect, although the Hebrew רִיחַ has sometimes a signification analogous to this. See Josh. 2:11.

9. דְּבְרִית, *which I have created*. Regularly דְּבְרִיתָא. So, especially in the Targum of the Pseudo-Jonathan, וַאֲמַר, with the prefix וַ, becomes וַאֲמַר. The punctuators probably had in mind the analogous Hebrew form, § 7. d. note.—גְּלִי, Pass. Part. Pe., § 23. 1. note, *is manifest before me*.—סִבְר, 1st Part. Peal.

15. וִיהִי, *And it shall come to pass*. The Vav conversive does not appear in Chaldee.—מִתְּפִינִין, Part. Ithpa. from פִּינֵן, full orthography, § 12. II. 4.—מְחִיָּן, masc. pl. Act. Part. from מְחָא, § 35. But Schaaf (Op. Aram. p. 333,) points it regularly, מְחִיָּן.—נְכִיתָא, § 12. I. 1. c.—מְמַרַע, 1st Part. Aph.

18 בְּיוֹמוֹי הַמִּלְכָּא מְשִׁיחָא : וְכוֹפֵיין וְדוֹרְדוֹרֵין תְּרַבֵּי לָךְ וְתִיכּוּל
 ית עֲשָׂבָא דְבַאֲפִי בְרָא עֵינֵי אָדָם וְאָמַר בְּבָעוּ בְּתַחְמִין מִן קַדְמָךְ
 יי לָא נִתְחַשְׁבַּ קַדְמָךְ מִן בְּעִירָא לְמִיכַל ית עֲשָׂבָא דְבַאֲפִי
 בְרָא נְקוּם פְּעֵן וְנִלְעֵי מְלִיאוּת יְדֵי וְיִיכּוּל מְזוּן מִן פִּירֵי אֲרֻעָא
 וּבְכַדְיִן יִתְיֵי מִפְרֵשׁ קַדְמָךְ בֵּין בְּנֵי אֲנָשָׁא וּבֵין בְּעִירָא :
 22 וְאָמַר מִימְרָא דְיֵי אֱלֹהִים הָא אָדָם דְּבָרִית יִתִּיה יְהוּדֵי בְּגוּ
 עֲלַמֵי יְהוּדָא מִתָּא נִאֲמָא יְהוּדֵי בְּשָׁמֵי מְרוּמָא עֲתִידִין אֹמְרִין
 סְבִיאִין לְמַקָּם מִפִּיהָ מִפִּיהָ תְּקוּם אֹמְרָתָא דְדִדְעָא לְמִפְרֵשָׁא בֵּין
 טָב לְבִישׁ וְכַדוֹן טָב וְנִטְרִיד יִתִּיה מִן נִפְתָּא דְעֵדֵן קָדָם עַד
 לָא יִפְשׁוּט יְדִיהָ וְיִסַּב לְחוּד מִן פִּירֵי אֵילָא דְחַזְיָא וְיִיכּוּל

from מַרַע.—*לְבִנְהָא*, suffix pleonastic, § 47. 2.—*אֵלִין לְאֵלִין*, *these to those*, i. e. one to another.—*שְׂפִיחָא*, “*Pravè ut puto*,” says Buxtorf, *Lex. art.* *שְׂפִיחָא*. But whether the reading *שְׂפִיחָא* (or *שְׂפִיחָא*) be admitted or not, the meaning is still doubtful. Buxtorf renders it *a trampling under foot, conculcatio*. Walton gives *incolumitas*, (probably deriving it from *שָׁפָא* in the Rabbinical sense, *to be quiet, at peace*;) which the connection seems to favor.—*יוֹמוֹי*, suff. pleon. § 47. 2.—“And it shall come to pass, when the descendants of the woman shall diligently study the law and do the commandments, they shall be established, bruising thy head and killing thee; but when the posterity of the woman shall desert the precepts of the law and not obey the commandments, thou shalt be established, biting them in their heels and afflicting them with sickness. Nevertheless, there shall be a remedy for the sons of the woman; but for thee. O serpent, there shall be no remedy. Moreover they shall apply remedies (?) to the heels of one another in the end of the last days. in the days of king Messiah.”

18. *הַבְּאֲפִי בְרָא*, i. e. *אֲרֻעָא*, *the earth shall bring forth abundantly*.—*הַבְּאֲפִי בְרָא*, which is upon the surface of the field, i. e. the grass.—*עֵינֵי*, Part. used for the Praeter. *Adam answered*, § 53. 1. note.—*וְאָמַר*, see the notes on vs. 7 and 9 of this chapter. *מִן בְּעִירָא*, Let us not be regarded as though we were of the cattle, i. e. cattle. Comp. the French *des bêtes*, etc.—*נִלְעֵי*, for *נִלְעָא* § 23. 1. note.

22. *מִתָּא* adds nothing to the sense.—*אֹמְרִין*, see *אָמַר* in *Lex.*—*לְמִפְרֵשָׁא*, evidently an Infinitive form. Perhaps it should be pointed *מִפְרֵשָׁא*, § 12. I 4.—*קָדָם עַד לָא*, *before he shall*, etc., or *while he does not*, etc.

24 וַיְהִי לְעֹלָם : וַיִּטְרַד יַת אָדָם וְאֲשֵׁרֵי יָקָר שְׂכֵנֵיהֶּיּוּ מִן לְקַדְמֵיָן
 מִמְּדִנְחָ לְגִנְתָּא דְעֵדֶן מִעֲלֵי תְרִין פְּרוּבֵיָא קָדָם עַד לָא נִבְרָא
 עֲלָמָא תְרִין אֲלֵפִין שְׁנִין בְּרָא אֹרְבִיתָא וְאַתְקִין גִּיהֶנְם וְגִנְתָּא
 דְעֵדֶן אֲתִקֵּן גִּנְתָּא דְעֵדֶן לְצִדֵּיקָא דִּי־כְלוּן וְיִתְפַּקִּוּן מִן פִּירֵי
 אֵילָנָא עַל דְנִטְרוּ מִצִּיתָא דְאֹרְבִיתָא בְּעֲלָמָא דְהֵן אֲתִקֵּן גִּיהֶנְם
 לְרִשְׁעֵיָא הָיִיא מְדַמְיָא לְחַרְבָּא שְׁנִינָא אֲכָלָה מִתְרִין סְטָרָה
 אֲתִקֵּן בְּגֵיָה זְקוּקִין דְנִיָּקָא וְגוּמְרִין מִבְּעֵרִין לְרִשְׁעֵיָא לְהַתְפַּרַע
 בְּנִהוּן לְעֲלָמָא דְאַתִּי עַל דְלֹא נִטְרוּ מִצִּיתָא דְאֹרְבִיתָא בְּעֲלָמָא
 דְהֵן אַרוּם אֵילָן דְחַיִּיקָא הִיא אֹרְבִיתָא כָּל דְנִטְרָ לָהּ בְּעֲלָמָא
 דְהֵן הָיִי חַי וְקָיִים כְּאֵילָנָא דְהָיִי טָבָא הִיא אֹרְבִיתָא לְפַלְחָהּ
 בְּעֲלָמָא דְהֵן הָיִי פִירֵי אֵילָן דְחַיִּיקָא לְעֲלָמָא דְאַתִּי :

24. *The glory of his presence, i. e. his glorious presence.*—מִן לְקַדְמֵיָן
 מִמְּדִנְחָ, these two expressions are doubtless synonymous, the second being
 explanatory of the first, which sometimes has a different sense. *On the east,*
towards the sun-rising. This I think is better in the present instance than
 to consider מִן לְקַדְמֵיָן as relating to time; although it is evident, from
 other places, that both the author of this Targum and the Pseudo-Jona-
 than supposed the garden of Eden to have been planted before the crea-
 tion of the world. See the next clause. Also Gen. 2: 15, Jeru. T. Gen.
 2: 8, Pseudo-Jon.—קָדָם עַד לָא יוֹגֵי, *two thousand years before the world was*
created, he made the law, etc. See above (22).—עַל דְנִטְרוּ, *because they*
kept.—מְדַמְיָא, 1st Part. Pa. fem. sing. from דְמַם. § 12. I. 3.—סְטָרָה, plural,
 contracted for סְטָרָהָא; אֲכָלָה מִתְרִין סְטָרָה, lit. a sword, *destroying from both*
sides, i. e. a two-edged sword.—מִבְּעֵרִין, 1st Part. Pa. from בְּעַר.—דְאַתִּי,
 (Part. from אָתָּה) the world *which is coming*, or, as we more commonly
 say, the world to come.—הִיא, § 47. 1. the tree of life *is, i. e. represents*
the law.—הָיִי, a form of the Praeter (§ 23. 2. note,) here used in the sense
 of a present tense, or as expressing a general affirmation.—קָיִים, § 4. a.
 This double ם originated with an unpointed text, and should not have been
 retained when the points were affixed. לְפַלְחָהּ for לְפַלְחָהּ, see above (7)
to him who obeys it.

IV. *Story of a dispute between Cain and Abel.* Gen. 4:8.—Jerusalem Targum.

וַאֲמַר קַיִן לְחָבֶל אָחִי אֶתָּא וְנִפְּוֹק לְאַפֵּי בְרָא וְהִוָּה בְּדִ נִפְּקֵי
 תְּרוּיָהוֹן לְאַפֵּי בְרָא עָנִי קַיִן וַאֲמַר לְחָבֶל אָחִי לִית דִּין
 וְלִית דִּין וְלִית עַלְּם אוֹחֶהָן וְלֹא לְמִתָּן אַגְר טָב לְצַדִּיקָא
 וְלֹא לְאַתְּפְרַע מִן רִשְׁיַעְיָא וְלֹא בְּרַחֲמִין אֶתְבְּרִי עַלְּמָא וְלֹא
 בְּרַחֲמִין הוּא מְדַבֵּר מִן בְּגִלְל מָה אֶתְקַבַּל קוֹרְבָנָךְ מִנָּךְ בְּרַעֵי
 וּמִנִּי לֹא אֶתְקַבַּל בְּרַעֵי עָנִי חָבֶל וַאֲמַר לְקַיִן אִית דִּין וְאִית
 דִּין וְאִית עַלְּם אוֹחֶהָן וְאִית מִתָּן אַגְר טָב לְצַדִּיקָא וְלֹא אֶתְפְּרַע
 מִרִשְׁיַעְיָא וּבְרַחֲמִין אֶתְבְּרִי עַלְּמָא וּבְרַחֲמִין הוּא מְדַבֵּר בְּרַם
 פִּיִּרֵי עוֹבְדִין טָבִין הוּא מְדַבֵּר עַל דִּיהוֹן עוֹבְדֵי תַּקִּיִּין מִן
 דִּידָךְ אֶתְקַבַּל קֶרְבְּנִי מִנִּי בְּרַעֵי וּבְמִנָּךְ לֹא אֶתְקַבַּל בְּרַעֵי
 וְהוּוֹ תְּרוּיָהוֹן מִנְּצִין בְּאַפֵּי בְרָא וְקָם קַיִן עַל חָבֶל אָחִי וְקַטַּל
 יְתִיב :

לְמִתָּן, Inf. for Fut. "no reward shall be given to the righteous nor vengeance taken of the wicked. The world was not created in mercy, neither in mercy is it governed. Why was your offering accepted from you with favor, but [mine] was not accepted from me with favor? Abel answered and said to Cain; There is a judgment, and there is a Judge, and there is a future world, and a reward shall be bestowed upon the righteous [lit. there is the giving of a good reward to the righteous.] and vengeance shall be taken upon the wicked; and the world was created in mercy, and in mercy it is governed. But it is governed according to the fruit of good works. Because my works were more upright than yours, my offering was accepted with favor, but yours was not accepted with favor. And they were both contending in the open field; and Cain rose up against Abel his brother, and killed him."

V. *Marriage of Samson.* Judg. 14.—Jonathan.

1 וּנְחַת שְׁמִשׁוֹן לְחַמְנַת וַחֲזָא אֶתְחָא בְּחַמְנַת מִבְּנַת פְּלִשְׁתִּיָּא :
 2 וְסָלִיק וַחֲזִי לְאַבְדִּי וּלְאַמִּיָּה וַאֲמַר אֶתְחָא חַזִּיתִי בְּחַמְנַת
 3 מִבְּנַת פְּלִשְׁתִּיָּא וּכְעַן סָבִי יָתִה לִי לְאַתּוּ : וַאֲמַרוּ לִיה אַבְדִּי
 4 וְאַמִּיָּה הָא לִית בְּבִנַת אַחָךְ וּבְכָל עַמִּי אֶתְחָא הָאֵת אֲזִיל
 5 לְמִסָּב אֶתְחָא מִפְּלִשְׁתִּיָּא עַרְלִיָּא וַאֲמַר שְׁמִשׁוֹן לְאַבְדִּי יָתִה
 6 סָב לִי אַרִי הוּא כְּשֶׁרַת בְּעֵינֵי : וַאֲבִדִּי וְאַמִּיָּה לָא יָדְעִין
 7 אַרִי מִן קָדָם יֵי הוּא אַרִי תִּסְקָפָא הוּא בְּעֵי לְאַתְּגְרָאָה
 8 בְּפְלִשְׁתִּיָּא וּבְעַדְנָא הֵהוּא פְּלִשְׁתִּיָּא שְׁלִטִין בְּיִשְׂרָאֵל : וּנְחַת
 9 שְׁמִשׁוֹן וַאֲבִדִּי וְאַמִּיָּה לְחַמְנַת וַאֲתוּ עַד פְּרַמִּי חַמְנַת וְהוּא אַרְיָא
 10 בַר אַרְיָן נְהוּם לְקַדְמוּתִיהָ : וּשְׁרַת עֲלוּדִי רוּחַ גְּבוּרָא מִן
 11 קָדָם יֵי וַחֲדָמִיָּה פָּמָא דְמַחְדָּמִין גְּדִיָּא וּמַדְעֵם לִית בִּידִיָּה וְלָא
 12 חַזִּי לְאַבְדִּי וּלְאַמִּיָּה יַת הַאֲבָד : וּנְחַת וּשְׁאִיל בְּאַתְחָא וּכְשֶׁרַת
 13 בְּעֵינֵי שְׁמִשׁוֹן : וְחָב לְזַמֵּן יוֹמִין לְמִסְבָּה וְסָר לְמַחְזֵי יַת
 14 פְּגָרָא דְאַרְיָא וְהוּא קָנָא דְדַבְרִיתָא בְּפִגְרָא דְאַרְיָא וּבִיָּה הוּבְשָׂא :
 15 וּנְסַחִיָּה בִידִיָּה וַאֲזַל מִיזַל וַאֲכִיל וַאֲזַל לְנַת אַבְדִּי וּלְנַת
 16 אַמִּיָּה וַיִּתֵּב לְהוֹן וַאֲכִלוּ וְלָא חַזִּי לְהוֹן אַרִי מִפְּגָרָא דְאַרְיָא
 17 נְסִיחַ הוּבְשָׂא : וּנְחַת אַבְדִּי עַל עַסְק אֶתְחָא וַעֲבַד תַּפְּחִין
 18 שְׁמִשׁוֹן מִשְׁתִּיָּא אַרִי כֵן עֲבַדִּין עוּלְמִיָּא : וַהֲוָה בַד חַזוּ יָתִיָּה

1. בְּנַת, see בַח in Lex.

2. סָלִיק, § 12. I. 1. and II. 1.—סָבִי, Imp. from נָסַב, § 12. II. 1. a.—אַתּוּ, see אֶתְחָא.

3. כְּשֶׁרַת, 3 sing. fem. from כְּשָׁר, § 15. note 2.

5. אֶתּוּ, 3 m. pl. Pr. from אֶתָּה.—לְקַדְמוּתִיהָ, Buxtorf gives the pointing קַדְמוּת, which analogy demands.

6. חַדְמִיָּה, Paël forms without Daghes, § 12. II. 3.

8. לְמִסְבָּה, Inf. from נָסַב with prefix and suffix.

9. מִיזַל, § 21. a.

12 וְדַבְּרוּ תְּלָתִין חֲבֵרִין וְהוּוּ עֲמִיּוּתָא : וְאָמַר לְהוּן שְׁמִשׁוֹן
 אֵיחָד פְּעֵן לְכוּן חוּדִיתָא אִם חוּזָא תְּחוּוֹן יָתָה לִי שְׁבַעַת
 יוּמֵי מִשְׁתָּא וְתִשְׁכַּחוּן וְאָתָן לְכוּן תְּלָתִין פְּלִדְסִין וְתְּלָתִין
 13 אֲצָטְלוֹן דְּלְבוּשָׂא : וְאִם לָא תוּכְלוּן לְחוּזָא לִי וְתִתְּנוּן אֲתוּן
 לִי תְּלָתִין פְּלִדְסִין וְתְּלָתִין אֲצָטְלוֹן דְּלְבוּשָׂא וְאָמְרוּ לִיה חוּד
 14 חִדְתָּךְ וְנִשְׁמַעְנָה : וְאָמַר לְהוּן מִאֲכָלָא נְפֵק מִיכְלָא וּמִתְּקִיפָא
 15 נְפֵק חוּלְיָא וְלָא יְבִילוּ לְחוּזָא חוּדִיתָא תְּלָתָא יוּמִין : וְהוּוּ
 בְיוּמָא שְׁבִיעָא וְאָמְרוּ לְאַתָּת שְׁמִשׁוֹן שְׁדִילִי יָת בְּעִלְךְ
 וְיִחְוֵי לְנָא יָת חוּדִיתָא דְּלָמָא נוֹקִיד יָתִיךְ וְיָת בֵּית אָבוּךְ בְּנוֹרָא
 16 הַלְּמִסְכְּנוֹתָנָא קְרִיתִין יָתָנָא הַלְּכָא : וּבְכַח אֲתָת שְׁמִשׁוֹן עֲלוּדִי
 וְאָמַרְתָּ לְחוּד שְׁנֵאֲתָנִי וְלָא רַחֲמֵתָנִי חוּדְתָא חוּדְתָא לְבָנִי
 עֲמִי וְלִי לָא חִיִּיתָא וְאָמַר לָהּ הָא לְאָבָא וְלְאָמָא לָא חִיִּיתִי
 17 וְלִיךְ אֲסָדִין אֲחִוִי : וּבְכַח עֲלוּדִי שְׁבַעַת יוּמָא בְּהוּוּהָ לְהוּן
 מִשְׁתָּא וְהוּוּהָ בְיוּמָא שְׁבִיעָא וְחִוִי לָהּ אָרִי דְּחַקְתִּיהָ וְחִוִּיתָא
 18 חוּדִיתָא לְבָנִי עֲמִי : וְאָמְרוּ לִיה אֲנָשִׁי קְרָתָא בְיוּמָא שְׁבִיעָא
 עַד לָא מִעַל שְׁמִשָּׂא מַה הָלִי מִהוּבָשָׂא וְמַה תְּקִיָּה מִאֲרָנָא וְאָמַר
 19 לְהוּן אֲלוּלְפוֹן בְּדַקְתִּין בְּאַתָּתִי לָא אֲשַׁבְּחָתוּן חוּדְתִי : וְשָׂרְתָּ
 עֲלוּדִי רוּחַ גְּבוּרָא מִן קָדָם יְיָ וְנִחַת לְאֲשַׁקְלוֹן וְקָטַל מִנְהוּן
 תְּלָתִין גְּבָרָא וְנָסִיב יָת זְרָוְהוּן וְיָהֵב אֲצָטְלִיָּא לְדַחֲוִיָּאוּ

12. אֲצָטְלוֹן ; Buxtorf points it אֲצָטְלוֹן .

13. נִשְׁמַעְנָה . Fut. 1 pl. with suff.

15. שְׁדִילִי , Imperative Paël. § 12. I. 1.—וְיִחְוֵי *that he may tell*.—נוֹקִיד ,
 Aphel from נִקַּד .—הַלְּמִסְכְּנוֹתָנָא , *is it to try (perplex) us?* For the ending
 תָּ see § 16. 2. c. and for the prefix מִ , § 12. I. 4.

16. הַחֵוָּא , *while, etc.*

17. הַחֵוָּא , 3. sing. fem. Praet., with suffix, from חָוָּק .

18. קְרָתָא , see קָרִי in Lex.—מִעַל Inf. from עָלָל .

19. זְרָוְהוּן , contrary to the analogy of Chaldee, but according to that
 of Hebrew.

20 חַיִּיתָא וְתַקְוָה רִוְגִיָּיה וְסָלִיק לְבֵית אָבוּהִי : וְהָנֹחַ אֶתָּה שְׁמִשׁוֹן
לְדַחְבְּרִיהָ וְהָנֹחַ שׁוֹשְׁבֵינִיהָ :

VI. Prediction of Messiah's kingdom. Ps. 2.

1 לָמָּה מִתְרַנְּשִׁין עַמְּמִיָּא וְאוּמִיָּא מִרַנְּנִין סְרִיקוּתָא : (2) קְוִמִין
מַלְכֵי אַרְעָא וְשִׁלְטוֹנֵיָא וְתַחֲבָרוֹן פַּחְדָּא לְמַרְדָּא קָדָם יְיָ וְלַמְּנַצֵּי
3 עַל מְשִׁיחִיהָ : נְתַרְעֵ ית אַסְרְתִּיהוֹן וְנִטְלוֹן מִנְּפָא שְׁלִשְׁלוֹתְהוֹן :
4 דִּי־תִיב בְּשִׁמְיָא יִגְבְּהָ מִימְרָא דִּי־יְדִבְהָ לְהוֹן : (5) דִּי־דִין יִמְלִל
6 לְהוֹן בְּתוֹקְפִיהָ וּבְרוּגִיָּיה יִבְהַל אַפּוֹן : וְאַנִּי רַבִּיתִי מַלְכֵי
7 וּמִנִּיתָה עַל טוֹר מִקְדָּשִׁי : אֲשַׁתְּעִי קוּמָא דִּי־י אָמַר חֲבִיב פֶּבֶר
8 לְאַבָּא לִי אַנְתָּה זַפְּאָה כְּאַלֹה יוּמָא דִּין בְּרִיתָךְ : בְּעִי מִנִּי וְאַתָּן
9 נִכְסֵי עַמְּמִיָּא אַחֲסַנְתָּךְ וְאַחֲוִדְתָּךְ שְׁלִטוֹנֵי סִיפֵי אַרְעָא : תַּחֲבָרוֹן
10 דִּי־י בְּהוֹטְרָא דְפְרִזְלָא דִּי־י מִן דְּפִתְרַת תַּחֲרַעֲפוֹן : וּכְדִין מַלְכֵיָא
11 אֲשַׁפְּלוּ קַבִּילוּ מַרְהוּתָא נְגִידֵי אַרְעָא : פְּלַחוּ קָדָם יְיָ בְּדַחְלָא
12 וְצִלוּ בְּרִיתָא : קַבִּילוּ אוּלְפָּנָא דְלָמָּא יִרְגִּיזוּ וְתַחֲוּבְרוֹן
אוּרְחָא מְטוּל דִּי־יחֹר פְּנִצִּיר רִוְגִיָּיה טוֹבִיָּה לְכָל דְּסַבְּרוֹן
בְּמִימְרִיהָ :

20. לְדַחְבְּרִיהָ, *to the person who was his companion.*

2. קְוִמִין, 1st Part. plur. from קוּם. See the Par.—מַרְדָּא, Inf. Pa.—
מְנַצֵּי, Inf. Pe. from נָצַא, § 18. note 1,

4. דִּי־תִיב, by ellipsis of the pers. pron., *he who sitteth.*

7. חֲבִיב, Vocative; *O thou beloved, etc.*—זַפְּאָה, emph. masc. “*Tu mihi purus es.*” Buxtorf.

9. מִן, see מֵאֵן in the vocabulary.

11. צִלוּ Imp. Pa. 2. pl. from צָלַי.

12. וְתַחֲוּבְרוֹן אֲרָחָא, “*et amittatis viam,*” Walton. But the words are certainly susceptible of the sense expressed in Hebrew. Buxtorf, (*Lex.* under the word אָבַד), cites several examples in which חֲוַבַּר has evidently the intransitive sense *to perish*.—יִיחֹר, Fut. from חָרַר.—טוֹבִיָּה, suffix pleonastic, § 47. 2. Comp. Heb. אֲשַׁרִּי.

VII. *The praises of Jehovah.* Ps. 8.

לְשַׁבְּחָא עַל פְּנוּרָא דְאִיתִי מִגַּת הַוַּשְׁבַּחָא לְדָוִד :

- 2 יְיָ אֱלֹהֵא רַבּוֹנָא פְּמָה תְּלִיל שְׁמֵךְ וּמִשְׁבַּח בְּכוֹלָא אֲרַעָא
 3 הִידִּבְחָא זִנְךְ עֵיל מִן שְׁמֵיָא : מִפּוּם עִילְמֵיָא וַיּוֹנְקָא אֲשֵׁתְסָתָא
 4 עוֹשָׁא מִן בְּגַלְל מְעִיקָךְ לְבַטְלָא בְּעֵיל דְּבָבָא וְגִזּוּמָא : מְטוּל
 5 דְּאֲחֵמִי שְׁמֵיךְ עוֹבְדֵי אֲצַבְעָתְךָ סִידְרָא וְלִכְבֵּיָא הִי אֲתִקְיִנְתָּא :
 6 מַה בַּר נְשָׂא מְטוּל תְּדַפֵּר עוֹבְדוּי וְבַר נְשָׂא מְטוּל תְּסַעַר
 7 עֲלוּי : וְחִסְרָתָא יִתִּיה קְלִיל מִמְלֶאכֵיָא וְאִיקְרָא וְשִׁבְחִרָא
 8 תְּכַלְלִיָּה : אֲשִׁלְטִיָּה בְּעוֹבְדֵי יְדָךְ פּוֹלָא שְׁוִיתָא תַּחוּת
 9 רַגְלוּי : עָאן וְתוֹרֵי כוֹלְהוֹן וְלַחוּד בְּעִירֵי תַקְלָא : (9) אֲפִרֵי שְׁמֵיָא
 10 וְנוֹיֵי יָמָא וְלִגְזָתָן דְּחֵלִיף אֲסֵרְטֵי יָמָא : יְיָ אֱלֹהֵא רַבּוֹנָא
 פְּמָה תְּלִיל וּמִשְׁבַּח שְׁבִיךְ בְּכוֹלָא אֲרַעָא :

VIII. *Parable of the vineyard.* Isa. 5 : 1—7.—Jonathan.

- 1 אָמַר נְבִיאָא אֲשִׁבְחִיה פֶּעַן לְיִשְׂרָאֵל דְּמִתִּיל לְכַרְמָא זְרַעִיה
 דְּאֲבָרְהָם רַחֲמֵי הַוַּשְׁבַּחַת רַחֲמֵי לְכַרְמִיָּה עֲמִי הַבִּיבֵי יִשְׂרָאֵל

Title. לְדָוִד, *auctoris*, as in Hebrew. The mode of writing this name with י, which belongs in Hebrew to the later writings, is in Chaldee the usual orthography.

2. זִנְךְ, for the ordinary form זִינְךְ, § 2. 6. c.

3. מְעִיקָךְ, Part. Aph. from עִיק, *enemies*.

4. מְטוּל, probably this rendering originated in the false supposition that the Hebrew בִּי is necessarily a causal conjunction. It should evidently be considered here as an adverb of time, *when*.

8. הוֹרֵי, const. for emph. § 60. 1. note 3.

Instead of the fine poetical allegory of Isaiah, we are here presented with *an interpretation*. The Targumist has not simply translated the words of the prophet into Chaldee, as *he* has generally done, but has trans-

2 יְהִיבִית לְהוֹן אֲחֶסְנָא בְּטוֹר רָם בְּאַרְעָא שְׁמִינָא : וְקִדְשֵׁתֵּנוּן
 וְנִקְרַתְּנוּן וְקִימְתֵּנוּן כְּמַצֵּב גִּפְן בְּחִירָא וּבְנִיתָא מִקְדָּשֵׁי בִינֵיהוֹן
 וְאֵת מִדְּבַחֵי יְהִיבִית לְכַפְרָא עַל חֲטָאֵיהוֹן וְאַמְרִית דִּי־עֲבָדוֹן
 3 עוֹבְדִין טָבִין קָדְמִי וְאַפְּוֹן אֲבָאִישׁוּ עוֹבְדֵיהוֹן : נְבִיאָא אָמַר
 לְהוֹן הָא בֵּית יִשְׂרָאֵל מְרֻדוּ מִן אֹרְיָתָא וְלֹא צָבֹן לְמַחַב
 כְּעֵן יְחִבֵי יְרוּשָׁלַם וְאַנְשׁ יְהוּדָה דִּינֹהּ כְּעֵן דִּינָא קָדְמִי מִן
 4 עַמִּי : מַה טָבָא אָמְרִית לְמַעַבְד עוֹד לְעַמִּי וְלֹא עֲבָדִית לְהוֹן
 מַא דִּין אָמְרִית דִּי־עֲבָדוֹן עוֹבְדִין טָבִין וְאַפְּוֹן אֲבָאִישׁוּ עוֹבְדֵיהוֹן :

lated the allegory into plain language. Still, the extract is curious, and worthy of a perusal. As it differs so considerably from the original, I subjoin the Latin translation of the London Polyglott.

“Dixit propheta. Cantabo nunc Israeli, qui comparatus est vineae, semini Abrahae dilecti mei, canticum dilecti mei, vineae suae. Populus meus, dilectus meus Israel, dedi eis haereditatem in monte excelso, in terra pingui. 2. Et sanctificavi eos, et honorificavi eos, et sustentavi eos, sicut plantationem vitis electae; et aedificavi sanctuarium meum in medio eorum. Altare quoque meum dedi ad propitiandum super peccata eorum: et praecipi eis ut facerent opera bona in conspectu meo, et ipsi iniquè egerunt in operibus suis. 3. Propheta, dic eis: Ecce domus Israel recesserunt à lege et nolunt converti. Nunc habitatores Hierusalem et viri Juda, judicate nunc iudicium inter me et populum meum. 4. Quod bonum dixi ut facerem populo meo quod non fecerim eis? et cum praeciperem eis ut facerent opera bona, quare ipsi fecerunt opera mala? 5. Nunc autem annunciabo vobis quod ego facturus sum populo meo. Tollam majestatem meam ab eis, et erunt in direptionem: conteram domum sanctuarii eorum, et erunt in conculationem. 6. Et ponam eos derelictos: non erit eis sustentaculum nec fulcimentum; et erunt transmigrantes et derelicti. Prophetis quoque mandabo, ne prophetizent super eos prophetiam. 7. Quia populus Domini exercituum Israel est, et viri Juda plantatio laetitia ejus. Et dixi ut facerent iudicium et ecce facti sunt calumniatores; dixi ut facerent justitiam, et ecce ipsi multiplicant peccata.”

1. אֲשִׁבְחִיהָ and זִרְעִיהָ, pleonastic suffixes, § 47. 2.—רְחֵמִי, *my beloved*, 1st Part. from רָחַם.

3. צָבֹן, contracted form of the act. part. m. pl. from צָבָא, § 35.—מַחַב Inf. from הִיב.

5 וְכֵן אֲחֵי כֶּן לְכוּן ית הַאָּנָּה עֲתִיד לְמַעַבְד לְעַמִּי אֲסִלֵּק
 שְׂכַנְתִּי מִפְּהוֹן וַיְהוּן לְמִבּוֹ אֲתַרַע בֵּית מִקְדָּשְׁהוֹן וַיְהוּן לְרִישׁ :
 6 וְאֲשׁוּפֹן רְטִישִׁין לָא אֲסִתְּרוֹן וְלָא יִסְתַּמְכוּן וַיְהוּן מִטְּלָטְלִין
 7 וְשִׁבִיקוֹן וְעַל נְבִיָּא אֲפַקְד הָלָא יִתְּבֹן עַל־הוֹן נְבוּאָה : אַרִי
 עִמִּיהָ הִיָּ צָבָאוֹת בֵּית יִשְׂרָאֵל וְאֲנֹשׁ יְהוּדָה נְצָבָא דְחַדְוֹתִיהָ
 וְאֲמַרִית דִּיעְבְּדוֹן הִיָּנָּא וְהָא אֲפֹן אֲנוּסִין אֲמַרִית דִּיעְבְּדוֹן
 זְכוּ וְהָא אֲפֹן מִסְּנָן חוּבִין :

IX. *Extract from Isaiah's prediction of the Messiah.* Isa. 52 : 13.—
 53 : 2.—Jonathan.

13 הָא יִצְלַח עַבְדִּי מְשִׁיחָא יְרוּם וַיִּסְגֵּי וַיִּתְּקוֹף לְחַדָּא : (14) כְּמָא
 דְּסַבְרוּ לִיהָ בֵּית יִשְׂרָאֵל יוֹמִין סְגִיָּאִין פְּהוּדָה חֲשָׁה בֵּינֵי
 15 עַמְמִיָּא חַזְוִהוֹן וְזִוְהוֹן מִבְּנֵי אֲנָשָׁא : כֵּן יִבְדַּר עַמְמִין סְגִיָּאִין
 עֲלוּהִי יִשְׁתַּקֹּן מִלְכִין יִשׁוּן וַיְהוּן עַל פּוּמְהוֹן אַרִי דְלָא
 1 אֲשַׁתְּעִיאוּ לְהוֹן חֲזוּ וְדָלָא שְׂמַעוּ אֲסִתְּבֹלוּ : מִן הַיְמִין
 לְבַסוּרְתָּא דָּא וַיִּתְּקוֹף דְּרַע גְּבוּרְתָּא דִּיָּ כְּדוֹן עַל מִן אֲתַגְּלִיאת :

5. *בָּזוּ* Inf. from *בָּזַז*. See the Par. It is treated as a noun, *plunder*, and the corresponding word in the parallel passage, *דִּישׁ*, is a noun.

6. *טָיִל*, Pass. Part. Palpel from *טָיַל*.

7. *מְסָנָן*, Aph. 1st Part. plur. from *סָנָא*, § 35.

13. *לְחַדָּא*, see *חַדָּא* in the vocabulary.

15. *אֲשַׁתְּעִיאוּ*, *they have told*, for *has been told*, or rather, in the present instance, *had been told*, § 56. 2. b.—*חֲזוּ וְגו'*, *what had not been told them they have seen*, etc. The Latin Vulgate and Syriac versions agree with our Targumist in rendering these verbs in past time, *they have seen*, *they have considered*; the LXX and the Arabic version give the Future tense, as does our common English translation. The Hebrew verbs are both in the Praeter tense.

1. *הַיְמִין*. see *אַמֵּן*.—*וַיִּתְּקוֹף וְגו'*, lit. *and the strength of the arm of Jehovah's power*. Comp. § 61. 1. and note 1.

2 וַיִּתְרַבּא צְדִיקָא קְדָמוֹתֵי הָא כְּלָבְלָבִין דְּפִרְחֵן וּכְאִלֵּן דְּמִשְׁלַח
 שׁוֹרְשׁוֹתֵי עַל נְגִדִין דְּמִיִּין כֵּן יִסְגֹּן תּוֹלְדָת קוּדְשָׁא בְּאַרְעָא
 דְּהָהָא צְדִיקָא לִיה לָא יְחוּז חוּלָא חֲזוֹנִיה יְלָא אִימְתִּיה אִימַת
 קְדוּשָׁת וִיהִי זִו קוּדְשָׁא זִוְנִיה הִכָּל דְּיַחְזַנְפִּיה יִסְתַּבֵּל בִּיה :

X. *Aphorisms of Solomon.* Prov. 10:1—12.

מִתְלוּי רְשָׁלְמָה

1 בַּר חֲפִינְמָא נְחִדֵי אָבוּי וּבְרָא סְכָלָא מְהִמְץ לְאִמְיָה : (2) לָא
 מוֹתְרִין אוֹצְרֵי דְרִשְׁיָעָא וְצַדִּיקָתָא מְפַצְיָא מִן מוֹתָא בִישָׁא :
 3 לָא מִכְפֵּן אֱלֹהָא נְפִשְׁיָה דְצְדִיקָא וְקִנְיָנָא דְרִשְׁיָעִי נְסַחֵף :
 4 מְסַכְנֵיתָא מִמִּכְכָּא לְגַבְרָא רַמְיָא וִידָא דְכִשְׂרָא מְעַתְרָא לְהוֹן :
 5 דְּפַלִּיחַ בְּקִיטָא בְרָא סוּכְלֵתָנָא הוּא וּדְדַמְךָ בְּחַצְדָא בְרָא

2. וַיִּתְרַבּא, § 23. Note 2.—שׁוֹרְשׁוֹתֵי, § 33. *b.*—לִיה, in the land which was in need of him, i. e. of the צְדִיק mentioned above, the Mëssiah. But the passage is quite obscure, and the more so as there is nothing in the original corresponding to this phrase.—הִכָּל, so that every one who sees him shall attentively consider him.

In the remainder of this chapter, so beautiful in the original, we are presented by the Targumist rather with his own views than with a translation of Isaiah, and those too, expressed, for the most part, in a dull and sometimes quite obscure manner.

Title. מִתְלוּי, pleonastic suffix, § 47. 2.

1. נְחִדֵי, instead of וְחִדֵי, Fut. Aph. from חָדָא, § 12. I. 3.—סְכָלָא for סְכָלָא, § 32. note 2.

2. מוֹתְרִין, Part. Pa. from וָתַר.—אוֹצְרֵי, Buxtorf points the construct form of this word regularly דְרִשְׁיָעָא.—מְפַצְיָא, Part. Pa. fem. sing. from פָּצָה, § 2. 7. *c.*

3. נְסַחֵף, Fut. Pe. 3d p. sing. § 12. I. 3.

4. מִמִּכְכָּא, Part. Pa. without Daghesh forte, § 2. 7. *c.*

5. דְּפַלִּיחַ Part. with full orthography, § 12. I. *He who cultivates*, viz. the earth.

6 הַיָּא מִבְּהִתָּנָא : בְּרִפְתָּא תְּהוּוֹן עַל רִישֵׁי דְצִדִיקָא וּבְפּוֹמְהוֹן
 7 דְרִשִׁיעֵי נְכֹסֵי חֲטוּפָא : הַיִּכְרָנָא דְצִדִיקִי בְרִפְתָּא וְשָׂמָא דְרִשִׁיעֵי
 8 נְדָעָה : דְחָפִים לִבִּיהָ יִקְבֵּל פּוֹקְדָנָא וְסַכְלָא בְּשׂוֹפְתִיהָ מִתְאַחַד :
 9 דְמַהֲלֵהָ בְּתַמִּימוּתָא נִיזַל בְּסַעֲדָא וְדַמְעָקְמָן אֹרְחִתִּיהָ נְתִידַע :
 10 דְרַמְזָא בְּעֵינוֹהִי יָהֵב פֶּאָבָא וְסַלִּיחָא בְּשׂוֹפְתִיהָ מִתְאַחַד : (11) מִבּוּפָא
 12 דְחִי פּוֹמָא דְצִדִיקִי וּפּוֹמְהוֹן דְרִשִׁיעֵי נְכֹסֵי חֲטוּפָא : סְנִיאָתָא
 תְּגַרְגַּ תְּגַרְיָ וְעַל פְּלֹהוֹן סוּרְחָנִי מְכַסָּא רַחֲתוּתָא :

6. הַיָּא, § 23. note.—רִשִׁיעֵי, § 60. 1. note 3.

8. דְחָפִים לִבִּיהָ, § 63. 5.—בְּשׂוֹפְתִיהָ, plur. from שָׂפָה, § 39. note 1.

9. נִיזַל, for נִיזַל, Fut. of אָזַל.

PART III.

NOTES ON THE CHALDEE PORTIONS OF JEREMIAH DANIEL AND EZRA.

No. I. JER. 10 : 11.

כִּדְנָא, an adv. of manner, compounded of כּ and דְּנָא (dem. pron., *this*,) *after this* (manner.)—אַרְקָא, emph. of אַרְק. This commutation of ט and ק resulted probably from a pronunciation of ט in this word like the Arabic غ or nearly like our *g* hard.—וַיִּבְרֹךְ, for וַיִּן—, § 12. 3. Pattahh is restored by Darga, a conjunctive accent. This is not usual, although, I believe, similar cases are not wholly wanting in Hebrew.—אֲלֵהָ, probably in apposition with אֲלֵהֶם, and giving emphasis to the declaration, “*they* shall perish.” So Venema, C. B. Michaelis, Rosenmüller, etc.

In respect to the *authenticity* of this verse, three things may be observed.

1. It would be remarkable that any author should, in the midst of a discourse, insert a single sentence in a language different from that which he generally employed.

2. All agree that this part of Jeremiah’s prophecy was composed several years before the captivity, and consequently before the Chaldee language came into use among the Jews.

3. This verse interrupts the connection of the preceding and following verses. Verse 12 commences with a participle, עֹשֶׂה, which must be read in close connection with the noun with which it agrees in verse 10. לְהוֹמֵם also, in v. 11, has no antecedent expressed. “Thus shall ye say to *them*, etc.” To whom? The text does not inform us.

“Non sine ratione, aut temerè, statueretur, additamentum esse ab aliâ manu, tempore morae in exilio, profectum,” says Venema; and this Rosenmüller quotes with approbation.

I will merely subjoin two extracts from writers of different opinions on this point.

“This verse is omitted in one * MS. . . . It seems probable to me that

some public teacher during the captivity . . . had it inserted in the margin, and perhaps usually read together with this section of the prophecy in the assemblies of the people, in order that the common people might have their answer always ready whenever they were molested on the point of religion, or importuned to join in the idolatrous worship of the Chaldeans.”—*Dr. Blayney on Jeremiah*.

“This verse is writ in the Chaldean tongue, and not in the Hebrew, that when they came among those that did worship their idols, they might openly and plainly profess the true God in that language which the enemies understood better than they did the Hebrew, and that in such kind of language as this; Let all those gods perish from off the earth, and under the heavens, that were not able to make either. It is an imprecation upon their idols.”—*Matthew Poole, Annotations*.

No. II. DAN. 2:4—7:28.

Ch. II. v. 4. הָיִי, Imp. from הָיָא. See the Par.—אָמַר, Imp. Pattahh, § 15. 4.

5. עָנָה and אָמַר, participles used instead of the Praeter, § 53. 1. note. So אָמַר and its plural אָמְרִין frequently.—לְבַשְׁתָּיָא, the pointing is intended for the marginal reading, בְּשָׂתָיָא, the regular form of Dec. VI. The Kethib is generally pointed by Lexicographers בְּשָׂתָיָא. Perhaps it should rather be בְּשָׂתָיָא in analogy with the other declensions.—אָזְנָא, a peculiar form. It is probably fem. from אָזַר, 2d part. Peal from אָזַר, § 12. I. 1. *d*. The — would regularly be impure and immutable. It is here treated as if pure and mutable, and the Part. is varied according to Dec. III. *a*.—הַהוֹדְעוֹנִי, Fut. Aph. from יָדַע, § 12. II. 5. For the suffix see § 16. 2. *b*. and Par. II.—בְּתִרְכוֹן, Pl. of בִּית with suff. 2d pers. pl.—רְהִשְׁמִין, 3. pl. m. Fut. Ithpe. from שָׁם, see Par. VII.

6. תְּהִיָּהוּן, 2. pl. Fut. Aph. from תָּהָא, § 12. II. 5.

7. וּפְשָׁרָה, Emph. ה instead of א, a substitution very common in the Biblical Chaldee, Intr. 3. note; unless this word should have been pointed וּפְשָׁרָה.

8. הוֹזְמִנְתָּוּן, the pointing is that of the Keri הוֹזְמִנְתָּוּן, 2. pl. m. Pr. Ithpa. from זָמַן. The Kethib should be read in Aphel, הוֹזְמִנְתָּוּן, or like the Heb. Hiph. הוֹזְמִנְתָּוּן.—אָנְהָע, 1 sing. Fut. from יָדַע, § 20. 4. and § 2. 7. *a*.

10. בְּשָׂתָיָא, see above on verse 5.

12. *בְּנִס וּקְצָה*, synonymous terms, used to heighten the idea. Perhaps however *קְצָה* may be understood as expressing more violent anger than *בְּנִס*.—*לְהוֹבְדָה*, Inf. Aph. from *אַבַּד*, perhaps derived from an obsolete verb Pe Yodh.

14. *לְחַבְרִימִי*, Accusative, § 60. 3.

16. *יִנְתֵּן*, Fut. of *נָתַן* with the force of a Subjunctive in consequence of the *דִּי*, *that he would give*. For the form see § 18. note 2. and § 12. I. 1.

19. *גְּלִי*, Praeter Passive, § 13. 2.—*בְּרָה*, Pael, § 12. I. 1. *b.*—*לְאַלְהָה*, Accusative, § 60. 3.

20. *לְהוּא*, for *לְהוּיָא*, Fut. with *לְ* and an optative sense, § 50. 2.

22. *עֲמִיקְתָּא*, fem. pl. emph. from *עֲמִיק*, *deep, inscrutable things*, § 41. note.—*מְסַתְרָתָא*, Pass. Part. Pa. fem. pl. emph. from *סָתַר*.

23. *הוֹדְעָתְנִי*, 2. m. sing. Praet. Aph. from *יָדַע* with suff. 1 p. sing. see Par. II.

25. *הַנְּעֵל*, Aph. from *עָלַל*, § 12. II. 5, and § 2. 7. *a.*—*לְדַנְיָאֵל*, this Accusative with *לְ* is of frequent occurrence. It will perhaps be unnecessary to notice it again.—*דִּי* in the beginning of a speech superfluous like the Greek *ὄτι*.—*הַשְּׂפַחָתָא*, § 15. 4.

26. *הַאִיְהִיָּה*, *art thou?* compounded of the interrogative *הֵא*, *אִיְהִי* and the suffix *יָה*.—*לְהוֹדְעָתְנִי*, Inf. Aph. from *יָדַע* with suffix, § 16. 2. *f.*

27. *לְהַחְזִיָּה*, Inf. Aph. from *חָזָא*, § 23. Notes on the Par. 4.

28. *לְהוּא*, *must take place*, § 50. 2.

29. *סְלֻקוּ*, comp. the English expression "*thoughts come up, arise in the mind.*"

31. *חַד*, indef. art. § 29. 1. note.

32. *חַדוּהִי*, a plur. form. see *חַדְרִין* in the vocabulary.

33. *מִנְהִינ*, *part of them*. So the French distributive article *du, de la*, etc. The punctuators seem to have considered *רְגֵל* as necessarily feminine. The writer doubtless understood it to be common.

34. *הַדְּקָתָא*, Aph. from *דְּקַק*, 3. s. f. Pr. segholate form.

35. *הַשְּׂפַחָתָא*, Ithpe. from *שָׂפַח*.—*הוּתָא*, § 23, Notes on the Par. 1.

38. *הַאֲרִין* or (Keri) *הַרְרִין*, 1st Part. from *הוּר*.

39. *אַרְעָא*, here, as in all such cases, the pointing is that of the Keri. *אַרְעָא* may have been used in the same sense. See *אַרְעָא* in the vocabulary.

40. *תְּרַע*, 3. s. f. Fut. Pe. from *רָעַע*, Hhireq of the regular form being lengthened to Tseri, on account of the Resh.

Ch. III. 2. The best critics are uncertain as to the precise meaning of several of these words. Neither etymology nor usage sheds much

light on them. Those meanings which are considered most probable are given in the vocabulary.

4. אָמְרִין, *it is spoken*, lit. *they speak*, § 56. 2. *d.*

6. יִקְרָא, fem. Part. from יָקַר, *burning*.

8. אָכְלוּ קַרְצֵיהוֹן, lit. *ate or devoured the pieces of them, of the Jews*. The sense unquestionably is, *calumniated, or accused the Jews*. The Syriac usage is the same. The Arabians also employ the phrase *to eat the flesh* of a person, in the same sense.

12. טָעַם, this word is connected with שָׁמוּ, and the phrase signifies, as explained in the vocabulary, (see under טָעַם,) *to show regard*.

13. לְהִתְקָה, Inf. Aph. from אָתָּא.—הִתְקָהוּ, a kind of irregular Hophal or passive of Aphel. See אָתָּא in the vocabulary.

14. הִקְרַמָּה, the regular pointing would be הִקְרִימָה. Comp. § 12. I. 1. where Tseri and Hhireq seem to be employed almost indifferently. But the changes of vowels in Chaldee seem hardly capable of being reduced to rule.

16. לֹא וְגו', the shade of meaning seems to be, "We do not think it necessary *to return a favorable answer, to comply with thy wish.*"

18. לְהוּא, Optative, § 50. 2.

19. הִזְיָה, 2 Part. Pe. from הִזָּא, literally *seven times more than it had been seen, or known, etc.*

21. פְּפָחוּ, Praet. pass. § 13. 2.

24. עֲנִין, Plur. Part. from עָנָא. See Par. IX. Dec. V. *a.*

Ch. IV. 3. לְהִנְעֶלָה, Inf. Aph. from עָלָל, § 2. 7. *a.*

4. עֲלִין, so the Kethib should evidently be pointed. The Keri, עֲלִין is a contracted form of the same. Comp. עָלָל, Keri עָלָת, Dan. 5 : 10.

9. יִתְזַן, Ittaphal Fut. 3. sing. m. from זָנַן. Here, as frequently in the poetical style of the orientals, the Future is employed as an Aorist, § 50. 1

10. נָחַת, 1 Part. Pe. § 12. I. 1. *c.*

11. אֲתָרוּ, Aph. from נָתַר.

12. יִצְטַבַּע, Fut. Ithpa. from צָבַע.

13. יִתְיַחַב, § 12. I. 1.

14. אֲנָשִׁים, Hebraism, Intr. 3. note 1.—שָׂפַל, in the construct state, *the base of men, i. e. the basest.*

16. מְרָאֵי, from מָרָא, Keri מְרִי from מָר.

19. רְבִית, the Keri is anomalous. The Kethib, pointed רְבִיָּה, would be the regular 2d p. sing. m. Praet. from רָבָה.

28. אָמְרִין, see above on 3 : 4.

30. סַפַּת, Praet. 3. s. f. from סוּפָה.

Ch. V. 6. שְׁנוּהִי, 3 pl. Pr. from שָׁנָא with pleonastic suffix *in the Dative*, compare עֲלוּהִי v. 9.—מִשְׁתַּרְרִין, Part. pl. Ithpa. from שָׁרָא No. II.

8. וּפְשָׁרָה, the pointing is that of וּפְשָׁרָה.

15. הֶעֱלוּ, Hophal, a Hebraism not of frequent occurrence, Introd. 3. note 1. See עָלָל. The marginal reading, without Dagghesh, seems to be required by the analogy of Aphel, though Peal receives Dagghesh.

16. הִפְּלִי, point the Kethib הוּפְּלִי. This and the Keri הַפּוּל are both in use as Futures of הִפְּלִי, q. v.

20. רָם, Praet. pass. § 13. 2.—הֶעֱדִיּוּ, 3. m. pl. Pr. Aph. from עָדָא.

25. מִנָּא וּגֹ, These are passive participles Peal, the third and fourth in a contracted form, § 12. I. 1. *d*.

27. הִקְיִלְתָּא, Praet. Pass. 2. sing. m. § 13. 2.

28. פְּרִיֶסְתָּא and יְהִיבְתָּא, Praeters Passive 3. sing. f.

30. כְּשִׁדְרָא, according to the pointing, and to the marginal reading, this word is an adjective in the emph. sing. agreeing with מִלְּקָא.

Ch. VI. 1. תְּרִיִן, fem. of תְּרִין, see Par. XI.

2. הִי לְהֹון, *who were to be, should be*, § 50. 2.

3. נֹזַק, 1 Part. Pe. § 12. I. 1. *c*.

14. הִי דְנִנְאֵל וּגֹ, as הִי occurs so frequently, its several uses should be carefully distinguished. It occurs four times in this verse. In the first instance it is a conjunction, equivalent to the Greek *ὅτι*, and, like that particle, in the beginning of a speech, need not be translated into English; in the third it is the preposition *of*, or a sign of the Genitive case; and in the second and fourth, it is a relative pronoun, in the former case Nominative, in the latter, Objective.

15. עֲלוּהִי, the suffix is reflexive, § 49. 1. *b*.—Lit. *the king was displeasing to himself*, better in English, *was displeased with himself*.

18. הִתְחַתָּא, an irregular Hophal 3. sing. fem. Pr. from חָתָא.—שָׁמְתָא, Pr. pass. 3. sing. fem. from שָׁמ, § 22. 1. note, and § 13. 2.

19. עֲלוּהִי, so in Latin, verbs of *taking away* are construed with a Dative of the person.

24. לְדְנִנְאֵל, Accusative, § 60. 3. It is governed by לְהִנְסָקָא.

Ch. VII. 3. שְׁנָרִין, 1 Part. pl. fem. from שָׁנָא.

4. מְרִיטוּ, Praet. pass. from מָרַט.

5. וּלְשָׁטֵר, שָׁטֵר, the Keri, is doubtless the true reading. The Targums employ סָטֵר.

15. אֶתְכִרְיָה, § 12. II. 2.

20. מִמֶּלֶל, § 12. I. 1.—רַב מִן, comparative, as in Heb. § 64. 1. *a*.

No. III. EZRA 4 : 8—6 : 18.

Chap. IV. v. 10. וּבְעֵנָה, according to Gesenius, equivalent to the common expression *and so forth*. His different etymologies do not however appear entirely satisfactory.

12. מְרִדָּהּ וּבְאוֹשָׁתָהּ, these forms are both feminines in the emphatic state from מָרַד and בְּאוֹשׁ. § 41. note.

14. מִזְחָנָא, prob. lit. "*we eat our salt from the palace*," i. e. we derive our sustenance from the royal bounty. If the sense proposed by Buxtorf and some others be admissible, הֵיכָלָא must be taken as referring to the temple. See מִלַּח.

18. קָרִי, Praet. pass. The composite Sheva is occasioned by the ר.

Ch. V. 1. נְבִיָּאָה, in this and similar forms of the same word, א, with the pointing of the text, must be considered otiant. It might be treated as a consonant, and receive the pointing נְבִיָּאָה, נְבִיָּאָה, etc. See נְבִיָּא in the vocabulary.

3. פָּחַח, const. st. from פָּחַח.—לְשֵׁבְכָלָהּ, Shaph. from פָּלַל No. I.

8. מְהַשֵּׁם, Part. Ithpe. from שָׁם.—מְהַעֲבֶדָהּ, Part. Ithpe. fem. sing. of the same form with the absol. masc. Dec. III. *f*.

11. בְּנִהִי, § 26. 2. *a*.

13. לְבַנָּא, § 50. 2. The pointing of the Keri, (without Daghes,) is doubtless the correct one.

15. שֵׂא, Imp. of נָשָׂא, § 18. 2.

Ch. VI. 5. וְיִתְקֶה, Fut. of הִתְקַה.

15. שִׁיבְרִיא, Pass. Part. Shaph. or Praet. Passive from יָצָא.

No. IV. EZRA 7 : 12—26.

12. נְמִיר, *perfect* (peace), according to the common Eng. version. Gesenius explains it as a term of respect applied to the person addressed, and renders it *learned*.

14. רִעְטָהִי, for רִעְטָהִי, pl. Part. from רִעַט. The frequent substitution of Pattahh for Qamets has been mentioned before.

24. נְתִינָא, strictly 2d Part. pl. from נָתַן, *consecrated* persons, hence, those devoted to the service of the sanctuary, *Nethinim*.

VOCABULARY.

א

אָב, אֲבִי m. *a father*, irreg. emph. אָבָא, with suff. it takes the form אָבִי; e. g. אָבִיךָ *thy father*, אָבִיהֶּם *his father*, אָבִיהָּ *her father*, אָבוֹנָא *our father*, אָבוֹכֹן *your (masc.) father*, אָבוֹיִךְ *your (fem.) father*, etc. Instead of אָבִי *my father*, which occurs only Dan. 5:13, the emph. אָבָא is elsewhere universally employed. Plur. אָבָהֶן const. אָבָהֶּהָּ, emph. אָבָהֶּהָּ with suff. אָבָהֶּהֶּם or אָבָהֶּהֶּי *my fathers*, etc. with the suff. of either sing. or plur. nouns.

אָבֵם emph. אָבָא, אָבָא and אָבָא m. Dec. IV. b. *fruit*.

אָבֵד *to perish*.—Aph. אָבֵד and הָבֵד *to destroy*; also intrans. *to perish*.—Hoph. הָבֵד *to be destroyed*.

אָבֵן and אָבֵן c. g. Dec. III. a. *a stone*.

אָבֵר m. Dec. III. a. *a reward*.

אָבֵרָא f. Dec. VIII. a. and

אָבֵרָתָא Dec. III. a. *an epistle, a letter*.

אָבֵרָתָא adv. *then*. With ב prefixed, אָבֵרָתָא, *idem*.

אָדָם m. pr. n. *Adam*.

אָדָם m. Dec. III. a. also

אָדָם and אָדָם Dec. II. a. also

אָדָם and אָדָם Dec. I. b. i. q. דָּם *blood*.

אָדָמָא f. Dec. VII. a. *the ground, the earth*.

אָדָר m. Dec. I. a. *the month Adar*, part of February and March.

אָדָר m. Dec. II. a. *a threshing-floor*.

אָדָרָאָרִין m. (found only in the plural), *chief judges, senators*.

אָדָרָאָרִיָּא adv. (i. q. ἀδραστα) *carefully, exactly*.

אָדָרָע c. g. Dec. II. a. (i. q. Heb. זְרוּעַ with א prosthetic,) *an arm*.

אָדָרָהֶן adj. Dec. I. a. *other, another*.

אָדָרָהֶן m. Dec. I. b. *doctrine, instruction*.

אָדָרָהֶן m. Dec. I. b. *an artificer, workman; a maker*.

אָדָרָהֶן and אָדָרָהֶן f. Dec. VII. c. *the making or doing any thing; the thing made or done*.

אָדָרָהֶן m. Dec. I. b. *treasure; place of deposit*.

אָדָרָהֶן m. Dec. III. d. *a way, access*.

אָדָרָהֶן f. Dec. VII. a. *law*.

אָדָרָהֶן and אָדָרָהֶן, 2d Part. אָדָרָהֶן, *to light, kindle*.

אָדָרָהֶן i. q. אָדָרָהֶן.

אָדָרָהֶן Fut. אָדָרָהֶן, Imp. אָדָרָהֶן and אָדָרָהֶן, *to go; to depart*.

אָדָרָהֶן m. *a brother*, irreg. emph. אָדָרָהֶן, with suff. אָדָרָהֶן or אָדָרָהֶן *my brother*; אָדָרָהֶן *thy brother*, אָדָרָהֶן (אָדָרָהֶן Gen. 4:8, Jer. T.) *his brother*, etc. Plur. אָדָרָהֶן with suff. אָדָרָהֶן *my brothers*, אָדָרָהֶן and אָדָרָהֶן *thy brothers*, אָדָרָהֶן *his brothers*. This form is distinguished from the sing. by Hholem while the latter has Shu-req. אָדָרָהֶן, etc.

אָדָרָהֶן *to lay hold of, take, take possession of*. Ithpe. pass.

- אָחֻזָּא and אָחֻזָּא f. Dec. VII. a *taking possession, possession.*
- אָחֻזָּה f. Dec. VII. a. (verbal from אָחֻזָּה to announce, to explain), *explanation.*
- אָחֻזָּה f. Dec. VII. a. *an enigma.*
- אָחֻזָּנָא f. Dec. VII. a. *possession; inheritance.*
- אָחֻרִי prep. *after.*
- אָחֻרִי Dec. VIII. c. and אָחֻרִין Dec. I. b. adj. *other, another.*
- אָחֻרִי f. Dec. VIII. c. *that which is last; extremity, end.*
- אָחֻרִין adv. עַד אָחֻרִין *at last.*
- אָחֻשְׁדֵּרֶפְטִין m. pl. Dec. II. (from the Persian *سَترَب* a *satrap*, perhaps with the prefix *آخَش* excellence,) *principal governors.*
- אָטָר m. (in the sing. like Dec. I. pl. אָטָרִין) *brier; especially the Hawthorn.*
- אָיָה adv. *how?* אָיָהִי *idem.*
- אָיָל m. Dec. I. b. *a tree.*
- אָיָמָא f. Dec. VII. a. *terror; fear.*
- אָיָן conj. = Heb. אם *if.*
- אָיָקָר and אָיָקָר, i. q. יָקָר, q. v.
- אָיָת or אָיָתִי adv. of affirmation (= Heb. הִנֵּה) *there is, there are; there exists. אָיָתִי לִי I have.* It takes the suffixes of plural nouns. Dan. 2: 11, 3: 14.
- אָיָהִי i. q. אָיָה q. v.
- אָכַל to eat; to consume.
- אָל adv. *not*, especially before the future tense, expressing a prohibition, etc.
- אָל (Keri Ez. 5: 15,) and אָלָה dem. pron. *these.*
- אָלָה m. Dec. I. a. *God.* Pl. excel. sometimes as in Hebrew אֱלֹהִים.
- אָלָה interj. i. q. אָרֵה, *behold!*
- אָלָה conj. *if*; interj. *oh that, utinam!* אָלָה as *if.*
- אָלָלִי and אָלָלִיפּוֹן or אָלָלִיפּוֹן *unless*, comp. of אָלָה, לָא, and the enclitic syllable פּוֹן; i. q. אָלָה, *if.*
- אָלָה and אָלָן, or fully written אָלָהִי and אָלָהִין, dem. pron. plur. masc. *these; those.*
- אָלָה and אָלָה m. Dec. III. a. *a thousand.*
- אָמָא f. irreg. emph. אָמָא; with suff. אָמָה, etc.; plur. אָמָהִין; with suff. אָמָהִתָּהוֹן, (and with masc. form אָמָהִהוֹן) *a mother.*
- אָם conj. *if.*
- אָמָא f. irreg. (in the sing. like Dec. VIII. a. but in pause אָמָה; in the plur. אָמָהִין, אָמָהִת, etc.) *a nurse; a maid.*
- אָמָא and אָמָה fem. Dec. VII. a. in sing.; plur. אָמָיִן Dec. IV. a. *a cubit.*
- אָמָא f. plur. אָמָיִן, *a people, nation.*
- אָמָן Aph. אָמָן to believe; with בָּ to confide in, trust in. Pass. part. אָמָן מְהִימָן *certain, true; faithful.*
- אָמָר to speak, say; to command.
- אָמָר m. Dec. II. a. *a lamb.*
- אָמָרִי adj. Dec. VII. b. *strong.*
- אָן adv. *where? whither? מֵאָן whence?*
- אָנָא, less frequently אָנָה and אָנִי, pers. pron. com. gen. I.—Pl. אָנָנָא *we.*
- אָנָן pers. pron. 3d pl. m. *they; them.*
- אָנָס and אָנָס adj. and sub. Dec. I. a. *violent; a violent person; a robber.*
- אָנָס to constrain, compel; to oppress the mind, occasion anxiety.
- אָנָה m. Dec. III. a. i. q. אָנָה, *face, countenance.* Dual and Plural *idem.*
- אָנָשׁ, (אָנָשׁ, and by Aphaeresis נָשׁ) m. irreg. emph. אָנָשׁ, נָשׁ Gen. 3: 20, Pseudo-Jon.; plur. אָנָשִׁין and נָשִׁין; const. אָנָשִׁי; *man.*—אָנָשׁ בֵּר אָנָשׁ *idem.*
- אָנָתָה, (in Bibl. Chal. אָנָתָה, pointed like the other form which is employed in the Targums, with ה in otio. *The writers doubtless pronounced it, in analogy with the*

- Hebrew, אֲנָהּ,) pers. pron. com. gen. *thou*.
- אֲנָהּוּן, i. q. אֲהוּן, *ye*.
- אָסוּ and אָסוּ f. Dec. VII. c. *a medicine, something salutary*.
- אָסוּר m. Dec. I. a. *band, fetter*.
- אָסִיר m. irreg. emph. אָסִירָא; pl. אָסִירָא, אָסִירָא, etc.; *a physician*.
- אָסְנַפֵּר m. pl. n. *Asnapper*, perhaps the same with Esarhaddon, or an officer under him. He collected the Samaritans from different nations and settled them in the land of the ten tribes. Ez. 4:10. Comp. v. 2.
- אָסְפָרְנָא (mile) adv. *speedily*.
- אָסֵר m. Dec. I. a. *prohibition; obligation*.
- אָסְרָא f. Dec. VII. a. *chain, band*.
- אָסְרֵה־הַדּוֹן m. pl. n. *Esarhaddon*, son of Sennacherib and king of Assyria.
- אָסְרָא m. Dec. I. b. (from the Latin *strata*,) *street, way, path*.
- אָץ (by a double commutation i. q. Heb. אֶץ.) m. Dec. I. a. *wood*.
- I. אָה conj. *also*.
- II. אָה (contr. from אָנָה) m. Dec. IV. a. *face, countenance*.—אָפִי בָרָא *surface of the field*, i. e. simply *the field*.
- אָפְרָסִיא m. pl. pr. n. of a people settled in Samaria and subject to the Assyrians, perhaps the *Parrhasii*.
- אָפְרָסִיא m. pl. and .
- אָפְרָסִיא m. pl. proper names of nations, now unknown, settled in Samaria and subject to the Assyrians. Ez. 4:9.
- אָפְהָם (only Ez. 4:13,) according to Buxtorf, *treasury*. So modern critics generally. Aben Ezra explains it by תּוֹצְאוֹת, *expenses*; R. Sol. Jarchi by מִס, *tribute*.
- אָצְבַּע f. Dec. II. a. (Pl. אָצְבָּע and אָצְבָּע) *finger*; with רֶגֶל, *toe*.
- אָצְטָלִי f. Dec. VIII. c. (Greek *στολή*,) pl. אָצְטָלִין, *robe, garment*.
- אַרְבַּע f. אַרְבַּעָה m. num. adj. Dec. II. a. *four*.
- אַרְבָּנוֹן adj. Dec. I. b. *purple*. Heb. אַרְבָּנוֹן, Syriac אַרְבָּנוֹ, Arabic اَرْجَوَان.
- אַרְוֵי interj. *lo! behold!*
- אַרוֹם conj. *because; that*; i. q. אַרְוֵי.
- אַרְחָא f. Dec. III. d. (pl. generally אַרְחָא,) *journey; way, path*.
- אַרְיָא and אַרְיָא m. irreg. emph. אַרְיָא; plur. אַרְיָא, emph. אַרְיָא, *a lion*.
- אַרְיָא conj. *because; that*.
- אַרְיָא adj. Dec. I. a. *fit, suitable, proper*, verbal from אַרְיָא *to be prolonged, to be long*; in Talm. *to prepare, adapt*.
- אַרְבָּא f. Dec. VII. a. *prolongation, continuation*.
- אַרְבּוּבָא f. Dec. VII. a. *knee*.
- אַרְסָא and אַרְיָא f. Dec. VII. a. *poison*.
- אַרְעָא c. g. Dec. III. a. *the earth*, i. q. Heb. אֶרֶץ, Gr. Introd. 4. note 2.
- אַרְעָא adv. *below*; with מִן, *inferior*, Dan. 2:39. Hence
- אַרְעֵי f. Dec. VII. b. *what is lowest, bottom*.
- אַרְקָא c. g. Dec. III. a. (i. q. אַרְעָא,) *earth*. In the biblical Chaldee only Jer. 10:11, but frequent in the Targums.
- אַשָּׁא, אַשָּׁא m. Dec. IV. b. and אַשָּׁא f. Dec. VII. a. *fire*.
- אַשָּׁא m. Dec. IV. c. *foundation*.
- אַשָּׁף m. Dec. I. a. and אַשָּׁף m. Dec. II. a. *astrologer*. Hebrew and Syriac *idem*.
- אַשְׁרָן m. Dec. III. a. *a wall*.
- אַשְׁתָּא with prosthetic א, i. q. אַשְׁתָּא *to drink*.
- אַשְׁתְּהִיר m. Dec. I. a. *rebellion*.
- אַתָּא m. Dec. I. a. *a sign*.
- אַתָּא pers. pron. 2d p. sing. m. *thou*.
- אַתָּא Fut. אֵיתִי, אֵיתִי, etc. *to come*. Aph. אֵיתִי and in the bibl. Chaldee אֵיתִי *to cause to come, bring*.

Pass. of a peculiar form, (a kind of Hophal,) *היה* to be brought, Dan. 3: 13, 6: 18.

אָהָא f. (In sing. Dec. VII. a. but in pause אָהוּ; Pl. נָשִׁין Dec. II. a.) a woman; a wife.

I. אָהוּן pers. pron. 2 pl. m. *ye; you.*

II. אָהוּן c. g. Dec. I. a. *furnace, oven.*

אָהָר m. Dec. III. a. a place.—*הִי* אָהָר where.

ב

בְּ prep. *in; by; with.*

בְּאוֹשָׁא adj. Dec. I. a. fem. *בְּאוֹשָׁא* Dec. VII. a. *evil, wicked.*

בְּאִישׁ to be bad. *בְּאִישׁ עַל* to displease. Aph. to do in a bad or disagreeable manner.

בְּאַחֵר prep. i. q. *בְּאַחֵר* after.

בְּגִין prep. on account of. *בְּגִין* conj. because.

בְּגִלְלָה idem. *מִן בְּגִלְלָה* because; so that. *מִן בְּגִלְלָה מָה* why?

בְּדוּלָה idem. *בְּדוּלָה* so that; that, ut.

בְּדַק to inquire. investigate.

בְּהַר Pa. to scatter, disperse.

בְּהִילוּ f. Dec. VII. c. *haste, quickness.* *בְּבְהִילוּ* quickly.

I. בְּהַל Pa. to terrify. Ithpa. pass.

II. בְּהַל Pa. to hasten. Ithpe. Inf.

הַחֲבֵהָלָה, as a noun, *haste.*

בְּהָתָא f. Dec. VIII. a. and

בְּהָתָא f. Dec. VII. a. *shame; modesty.*

בֵּית to lodge, pass a night.

בִּזּוּ to spoil, plunder; to depopulate.

בְּחִיר adj. Dec. I. a. *choice, excellent.*

בְּטַל to cease. Pa. to cause to cease.

בֵּי sep. prep. i. q. *בֵּי* in, etc. See also under *בֵּית*.

בֵּין and בֵּינֵי prep. *between, among.*

It takes the suffixes of both singular and plural nouns.

בִּינָה f. Dec. VII. a. *understanding, intelligence.*

בִּירָא f. Dec. VII. a. *palace.*

בִּישׁ adj. Dec. I. a. *bad, evil.*

בֵּית m. irreg. Emph. *בֵּיתָא*, *בֵּיתָא* (בֵּי Ex. 7: 21, Pseudo-Jon.); const. *בֵּית*; plur. *בֵּיתִין* etc. like Dec. IV. a house; the place in which any thing is contained or kept; e. g. *בֵּית גְּנוּזָא* treasury, *בֵּית סְפָרָא* ar chives.

בְּכָא to weep.

בֶּל m. Dec. I. a. *heart.*

בָּלָא to wear out; met. to afflict, oppress. Pa. idem.

בָּלוּ verbal from *בָּלָא*, *excise, tax on articles consumed.*

בֵּן (In the Targums found only in the plural), see *בָּר*.

בְּנָה to build; to rebuild, restore. Ithpe. pass.

בְּנָן m. Dec. I. a. *building, structure,* verbal from *בְּנָה*.

בְּנִס to be angry.

בְּסוּרָא f. Dec. VII. a. *message, annunciation.*

בְּעָה to seek; to ask, request.

בְּעוּ f. Dec. VII. c. *request, petition.*

בְּבַעוּ is taken as an adv. or interj.

I entreat, quaeso; often followed

by *מִן*; as *בְּבַעוּ מִנָּךְ*, *I beseech thee.*

בְּעִיר m. Dec. I. a. *a brute; cattle; beasts of burden.*

בְּעַל or בְּעַל m. Dec. III. a. *lord, master; husband.*

בְּעַר and Pa. *בְּעַר* to burn; to consume.

בְּקָצָה f. Dec. VII. a. *valley.*

בְּקַר Pa. to seek, search. Ithpa. idem.

בֶּר or בָּר m. a son, irreg. emph. *בְּרָא*,

with suff. *בְּרָה*, *בְּרִיה*; plur. *בְּרִין*

(from *בֵּן*), emph. *בְּרִיא*, (with pros-

thetic *א*, *אֲבָנָא*,) const. *בְּרִי*; with

suff. *בְּרִי*, *בְּרִיָּה* or *בְּרִיָּה*. In

various combinations it has the

force of the Heb. *בֵּן* q. v. in Lex.

Heb.

בֶּר, *בְּרָא* without, (*foras*, = Heb.

חוּץ); *בֶּר מִן* prep. *besides, except,*

as a subst. *that which is without*

the field.

בְּרָא to create. Ithpe. pass.

בָּרַךְ to kneel. Pa. בָּרַךְ to bless, praise.
 בָּרַךְ and בָּרָךְ f. Dec. III. b. knee.
 בָּרַכָּא and בְּרַכְּא f. Dec. VII. a. blessing, benediction.
 בְּרַם adv. certainly; indeed; also, moreover; conj. yet, but.
 בֶּשֶׂר m. Dec. III. b. flesh.
 בַּת m. Dec. IV. a. bath, a liquid measure, equal to seven and a half gallons.
 בַּתְּלִיטָא f. a daughter, irreg. Emph. בְּרַתָּא (comp. Syr. ܒܬܐ), const. בְּרַת, with suff. בְּרַתָּךְ; pl. בָּנוּ, (from בְּנָא); const. בְּנֵת; emph. בְּנֵתָא.
 בְּתוּלִין pl. m. Dec. I. a. virginity.
 בְּתַר prep. after. With suff. it takes a plur. form; as בְּתַרֵּי.

ג

עַל m. Dec. IV. a. back; surface. עַלְּ and עַלְּבִי upon.
 עַבְּ and עַבִּי, (with suff. עַבִּי) prep. with; subject to, penes.
 עַב m. Dec. IV. c. pit, den; pit for water, cistern.
 עֲבוּרָא f. Dec. VII. a. courage; strength; power.
 עָבֵר m. Dec. III. a. (Pl. עֲבָרִין and עֲבָרִין as if from עָבַר.) a man; a male.
 עֲבָרִין (with the flat pronunciation), i. q. עֲבָרִין.
 עָבַד to cut off; to cut down a tree.
 עָבֵר c. g. Dec. III. a. Pl. עֲבָרִין and עֲבָרִין, a kid.
 עָו or עָו m. irreg. const. עָו; with suff. עָוָה, עָוָה, midst. בְּעָוָה among; in. עָוָה idem.
 עָוָה f. Dec. VII. a. pride.
 עָוָה and Aph. עָוָה to go forth; to burst or break forth.
 עָוָה (not found in abs. sing.) m. Dec. II. a. a coal.
 עָוָה m. Dec. I. b. treasurer. Pl. עָוָה and עָוָה.

עָוָה m. Dec. I. a. threatener; avenger.
 עָוָה to cut off; to decree. Ithpe. to be cut off, detached.
 עָוָה m. Dec. II. a. astrologer, diviner, lit. Part. from עָוָה, one who utters a decree. Comp. also עָוָה, fate.
 עָוָה f. Dec. VII. a. decree; thing decreed; in Rab. fate, destiny.
 עָוָה to laugh; to deride.
 עָוָה or עָוָה m. irreg. (pl. עָוָה) a valley.
 עָוָה or עָוָה, (compounded of עָוָה a valley, and עָוָה prop. n.) the valley of Hinnom, where children were passed through the fire to Moloch; hence, met. hell, the place of future and eternal punishment.
 עָוָה m. Dec. I. a. a stranger, a foreigner.
 עָוָה m. Dec. I. a. chalk, lime; plastering of a wall.
 עָוָה, עָוָה and עָוָה to emigrate, go into captivity; to reveal, make manifest. Praet. Pass. עָוָה and עָוָה Dan. 2: 19, 30. Aph. עָוָה to carry captive.
 עָוָה m. Dec. II. a. wheel.
 עָוָה f. Dec. VII. c. captivity.
 עָוָה m. found only in the phrase עָוָה, prob. lapis devolutionis, a stone which cannot be carried, but must be rolled, on account of its great size. LXX, choice stones.
 עָוָה adj. Dec. I. a. perfect.
 עָוָה m. Dec. IV. a. and
 עָוָה f. irreg. (emph. עָוָה and עָוָה, frequently in Targ. Pseudo-Jon. עָוָה or עָוָה, const. עָוָה; pl. עָוָה); a garden.
 עָוָה m. Dec. III. b. treasure.
 עָוָה m. Dec. IV. a. wing.
 עָוָה c. g. Dec. III. a. a vine; a vineyard.
 עָוָה and Pa. עָוָה to excite, stir up.
 עָוָה Pa. to rouse, excite. Ithpe. and Ithpa. pass. and refl.
 עָוָה m. Dec. III. a. bone.

גַּשְׁם m. Dec. III. b. and c. *body*.
גַּת f. pr. n. of a principal city among
the Philistines, *Gath*.

ד

דְּ rel. pron. = Heb. אֲשֶׁר, *who*, etc.;
conj. *that*, *so that*; *because*, etc.;
sign of the Possessive or Genitive
case.

דֵּא f. demonstr. pron. *this*; *that*.

דָּב m. Dec. IV. c. *a bear*.

דָּבָב m. Dec. I. b. *enmity*. בְּעַל דָּבָבָא
an enemy.

דָּבָבוּ f. Dec. VII. c. *enmity*.

דָּבַח (comp. Gram. Intr. 4. note 2.) *to*
offer sacrifices.

דָּבַח m. Dec. III. b. *sacrifice*.

דָּבַק *to adhere, cleave to*.

דָּבַר and Pa. דָּבַר *to lead, conduct*;
to govern; *to take, receive*.

עַל דָּבָרָא f. Dec. VII. a. *cause*. עַל דָּבָרָא
דֵּי *so that*.

דָּבָרָא and דָּבָרָא f. Dec. VII. a. *a bee*.

דָּהָב m. Dec. III. a. *gold*.

דָּהָה *to deride*.

דְּבִישׁ m. Dec. II. a. and דְּבִישׁ Dec. III.
b. *honey*.

דָּוִד m. pr. n. *David*.

דְּוִקָּן m. Dec. I. b. *memory*; *a me-*
morial.

דָּוִן and דָּוִן *to judge*; *to adjudge*; *to*
contend.

דָּוֶק *to be broken in pieces*.

דָּוַר *to dwell*.

דְּוִרָא *Dura*, a plain in Babylonia,
Dan. 3:1.

דָּוַשׁ *to tread under foot, trample upon*;
to crush.

דָּהוּהָא f. Dec. VIII. a. found only Dan.
6:19, according to Buxtorf and
the Hebrew interpreters generally,
an instrument of music, from דָּהָה
to strike. Gesenius renders it *a*

concubine, comparing the Ar. سَا
subegit feminam, and the old ver-
sions *food*, conjecturally.

דָּחַל *to fear*. It refers both to *rever-*
ence toward God, and to *dread*, as
of an enemy, etc. Pa. דָּחַל *to ter-*
rify.

דָּחַלָא f. Dec. VIII. a. *fear*; *terror*.

דָּחַק *to press, urge*.

דֵּי = דְּ which see; also as a disjunc-
tive, *but*; it is sometimes redun-
dant like the Greek οὐτι in the be-
ginning of an address, as Dan.
2:25.

דָּר and דָּרִל signs of the Genitive
case, contracted from דְּ דָּר and דְּ
דָּרִל.

דָּרִין, i. q. דָּרִין, q. v.

דָּרִין m. Dec. I. a. *judgment*; *justice*,
righteousness; *judicial trial*; *the*
reckoning or account, given by men
of their actions in the day of judg-
ment, Gen. 3:18, Pseudo-Jon.;
punishment.

דָּרִין m. Dec. I. a. *a judge*.

דִּינָיִים m. pl. *Dinaites*, one of the na-
tions which settled Samaria. Ez.
4:9.

דָּרָךְ m. Dec. I. *an inhabitant*; *a so-*
journer, stranger.

דָּרַשׁ m. Dec. III. c. *treading under*
foot.

דָּרָה m. דָּרָה f. and דָּרִין c. g. demon.
pron. *this*.

דָּרַר (Heb. זָכַר, Intr. 4. note 2.) *to*
remember.

דָּרַר m. Dec. III. b. *a ram*.

דָּרְוִנָה f. Dec. VII. a. and

דָּרְוִן m. Dec. I. b. *record, memorial*,
history.

דָּרְטוֹר or דָּרְטוֹר m. Dec. I. a. (Lat.
delator,) *calumniator*; *accuser*.

לְמָא adv. *that not, lest*. comp. לְמָא.

דָּלַק *to burn*; intrans.

דָּם m. Dec. II. a. *blood*.

דָּמָא *to resemble*. Pa. id.; *to think*.

דָּמָה *to sleep*.

דָּן, דָּן dem. pron. m. *this*; *that*.

דָּנָא and דָּנָה dem. pr. c. g. *this*; *that*.

דָּנְיָאֵל m. pr. n. *Daniel*.

דָּעָה *to go out, be extinguished*.

אֶבֶק *to be broken in pieces.* Aph. אֶבֶק and in the biblical Chaldee הֶבֶק *to break in pieces.*

אֶבֶר m. Dec. I. a. *age, generation.*

אֶבֶר־מֶ m. Dec. I. b. *a thistle.*

אֶבֶר־מֶשׁ m. pr. n. *Darius.*

אֶבֶר i. q. Heb. אֶבֶר, m. Dec. III. a. and אֶבֶר Dec. I. a. *an arm.*

אֶבֶר f. Dec. I. *law; decree; purpose; religion, Dan. 6:6.*

אֶבֶר־מֶ m. Dec. III. b. *young tender herb.*

אֶבֶר־מֶ m. pl. אֶבֶר־מֶרִי, *jurisconsultus, a person skilled in law, judge, a Persian word.*

ה

הֶ interrogative prefix, as in Hebrew. הֶא and הֶא interj. *behold!*

הֶבֶר־מֶ m. pl. *minister of state, a Persian word.*

הֶבֶר־מֶ (Gr. ἰδιώτης,) m. Dec. I. a. *a low person, plebeian.—As an adj. low, vulgar.*

הֶבֶר Pa. *to tear in pieces; to divide.*

הֶבֶר m. Dec. I. a. *piece, fragment.*

הֶבֶר i. q. הֶבֶר; adv. *then.*

הֶבֶר Pa. הֶבֶר *to honor.*

הֶבֶר, הֶבֶר and הֶבֶר, *to be.* Fut. הֶבֶר, apoc. הֶבֶר, הֶבֶר, אֶבֶר, etc. Fut. with לֶ prefixed drops its preformative הֶ, and is employed in an optative or subjunctive sense; e. g. לֶהֶבֶר, *that they might be, Dan. 6:2, 3.*

See Gram. § 23, note, and § 50. 2.

הֶבֶר pron. pers. and demonst. m. *he; this; that.*

הֶבֶר fut. הֶבֶר *to go.*

הֶבֶר pron. pers. and demonst. f. *she; it; this; that.*

הֶבֶר dem. pron. i. q. הֶבֶר; adv. *then.*

הֶבֶר adv. and conj. *as; as if.* הֶבֶר and הֶבֶר *id.*

הֶבֶר m. Dec. II. a. *temple; palace.*

הֶבֶר, see אֶבֶר.

הֶבֶר *to walk.* Paël and Ithpaal, *id.*

הֶבֶר m. Dec. I. a. *toll* paid by passengers, verbal from הֶבֶר.

הֶבֶר and הֶבֶר adv. *hither.*

הֶבֶר and הֶבֶר m. pl. pers. pron. 3d pers. *they.*

הֶבֶר or הֶבֶר m. Dec. I. a. *chain* for the neck or arm. Syr. *idem.*

הֶבֶר adv. i. q. אֶבֶר *where?*

הֶבֶר conj. and adv. *if*; sign of a question (= הֶ) *an, num; הֶבֶר הֶבֶר whether or.*

הֶבֶר *to turn.* Ithpe. refl.

הֶבֶר m. Dec. I. a. *thought, musing, cogitation.*

הֶבֶר, see אֶבֶר.

ו

וֶ conj. *and; but; &c.* as in Hebrew. But *Vav conversive* does not appear in Chaldee.

ז

זָבַח *to buy; to gain; Pa. זָבַח to sell; Ithpa. אֶזְבַּח to be sold; to be bought.*

זָבַח adj. Dec. I. a. *prudent, cautious.* Lit. *enlightened*, 2d part. Peal from זָבַח *to shine.*

זָבַח *to feed, to nourish.* Ittaph. pass. זָבַח *to tremble, be afraid.*

זָבַח Aph. הֶזַח *to be proud, to act proudly.*

זָבַח m. Dec. I. a. *splendor, brightness.* זָבַח Dan. 5:6, 9, lit. *his splendors*, i. e. the bright and cheerful appearance of his countenance.

זָבַח *to be clean, pure; to be just, innocent.*

זָבַח f. Dec. VII. c. and זָבַח Dec. VIII. c. *purity; justice; righteousness.*

זָבַח adj. Dec. VI. *pure, innocent.*

זָבַח f. Dec. VII. a. *sweat.*

זָבַח m. Dec. III. b. *time, period of time.*

זָמַן Pa. *to appoint, prepare.* Ithpa. *הִזְמִינּוּ to concert, agree together.*
 Aph. *הִזְמִינּוּ idem, Dan. 2:9, Kethib.*
 זָמַר m. Dec. I. a. *music.*
 זָמַר m. Dec. I. a. *singer, musician.*
 זָן m. Dec. II. a. *species, sort.*
 זָעִיר adj. Dec. I. a. and adv. *little, a little.*
 זָעַק *to cry out.*
 זָקִיק m. Dec. I. a. *a spark.*
 זָקַף *to elevate; to suspend, as a malefactor on a gallows or cross.*
 זָרָו m. Dec. III. a. *a girdle; a girded apron.*
 זָרַע m. Dec. III. a. and
 זָרַעִי f. Dec. VII. b. *seed; posterity; family; plur. families.*

ח

חָבֹלָה f. Dec. VII. a. *injury, hurt.*
 חָבִיב and חָבִיבָה adj. Dec. I. *beloved.*
 חָבַל Pa. *to injure; to destroy, waste, overthrow.* Ithpa. *to be destroyed.*
 חָבֵל m. pr. n. *Abel.*
 חָבַל m. Dec. I. a. and
 חָבַל m. Dec. III. a. *hurt, injury.*
 חָבֵר and חָבֵרָה m. Dec. III. a. *a companion.*
 חָבַר *to associate, unite; to put together, compose.* Ithpa. *to associate themselves, join together.*
 חָבֵרָה f. Dec. VII. a. fem. of חָבֵר. *female companion.*
 חָד, in pause חָדָה, fem. חָדָה, num. adj. *one; first; before numerals, time, times; e. g. חָדָה שֶׁבַע עַל, seven times more than, lit. seven times above, Dan. 3:19.*
 I. חָדָה adv. *once.* *בְּחָדָה together. לְחָדָה very much, exceedingly.*
 II. חָדָה *to rejoice, be joyful.* Aph. *to cause to rejoice, to please, gratify.*
 חָדָה f. Dec. VII. a. *joy, gladness.*
 חָדָה m. plur. Dec. II. b. *breast.*
 חָדָה adj. Dec. III. a. (i. q. Heb. חָדָשׁ) *new.*

חָנָא and חָנִי *to tell, declare; to make manifest.* Aph. *idem.*
 חֹב m. Dec. I. a. and
 חֹבָא f. Dec. VII. a. *guilt, crime; debt.*
 חֹרֵר *to speak in enigmas; to propose (a riddle).*
 חֹרָא f. Dec. VII. a. and
 חֹרֵרָה f. Dec. VII. b. *a riddle. an enigma.*
 חֹוָה f. pr. n. *Eve.*
 חֹוַת *to sew.* Aph. *to repair; e. g. a wall, Ez. 4:12.*
 חֹוֶר m. Dec. III. d. *a staff, a rod.*
 חֹוֶרָה and חֹוֶרָא m. irreg. Pl. *חֹוֶרָה; a serpent.*
 חֹול and חֹולָה adj. Dec. I. a. *profane; common.*
 חֹולָא m. emph. (found only in this form and with suff. חֹולָאִי); *sweetness.*
 חֹוֶרָה adj. Dec. I. a. *white.*
 חֹוֶרָה m. Dec. I. b. and
 חֹוֶרָה m. Dec. II. a. *act of thinking; reckoning; account.*
 חֹוֶרָה *to see.*
 חֹוֶרָה m. Dec. III. c. *vision; aspect, appearance.*
 חֹוֶרָה f. Dec. VII. c. and חֹוֶרָה Dec. VIII. c. (with suff. חֹוֶרָהִי Dan. 4:8,) *idem.*
 חֹוֶרָה m. (pl. חֹוֶרָהִי, const. חֹוֶרָהִי, with suff. חֹוֶרָהִי, חֹוֶרָהִי, *a sin.*
 חֹוֶרָה *to err, to sin.*
 חֹוֶרָה f. Dec. IX. *a sin-offering.*
 חֹוֶרָה m. Dec. I. a. *violence; plunder, rapine.*
 חֹוֶרָה *to sew, Pa. idem.*
 חֹוֶרָה adj. Dec. IV. a. *living.*
 חֹוֶרָה and חֹוֶרָה *to live.* Aph. part. מֵחָה *preserving alive.*
 חֹוֶרָה f. Dec. VII. a. *beast, animal.*
 חֹוֶרָה pl. m. Dec. I. a. (But חֹוֶרָה and חֹוֶרָה occur instead of the regular absolute form,) *life.*
 חֹוֶרָה m. Dec. III. d. *strength; a host.*

חָכִים adj. Dec. I. a. *wise*; as a noun, *wise man, Magian*.

חָכָם and Paël חָכֵם and חָכִים *to be wise; to understand*.

חֻכְמָא or חוֹכְמָא (pron. hhūkhmā,) f. Dec. VII. a. *wisdom*.

חֻלִּי and חֻלִּי adj. Dec. III. *sweet*.

חֻלִּים m. Dec. III. c. *a dream*.

חָלַף *to change; to be changed; to pass through; to pass, spoken of time*.

חָלַף, חָלְף, (in the Jerusalem dialect חוֹלְף and חוֹלְף) prep. *instead of*.

חֶלֶק m. Dec. I. a. *part, lot*.

חָם m. *a father-in-law, irreg. with suff. חָמוּהָ, חָמוּהָ*.

חָמָא *to contemplate; to see*.

חָמָא and חָמָא f. Dec. VIII. a. *heat; anger*.

חָמַץ *to vex; to grieve*.

חַמֵּר m. Dec. III. a. *wine*.

חִנְטִין m. pl. *wheat*.

חִנּוּפָה f. Dec. VII. a. *dedication, consecration*.

חִנַּן *to compassionate, show favor to. Ithpa. to pray, make supplication*.

חִסְרִי adj. Dec. I. a. *defective*.

חָסַן and Aph. אֶחָסֵן *to possess, to have in possession*.

חֵסֶן m. Dec. III. b. *power, might*.

חִסְתָּ m. Dec. III. a. *clay; potter's work*.

חָסַר *to be deficient or lacking. Pa. to diminish; to depress*.

חֶצֶר m. Dec. III. a. *harvest*.

חָצַף and Aph. *to urge, hasten. Part. Aph. מְהִחְצֵף urgent, hasty*.

חֶקֶל m. Dec. III. a. *a field*.

חָרַב *to devastate. Hoph. pass.*

חֶרֶב f. Dec. III. a. *a sword*.

חֶרְטְמָן m. pl. Dec. IV. c. *diviners, Magians, from the Persian*

خَرَدَمَنْد, *a wise man; or from*

Heb. חֶרֶט, *persons skilled in hieroglyphics*.

חָרַף *to singe, burn. Ithpa. Pass.*

חָרַץ m. Dec. III. a. *loin, thigh*.

חָרַר *to burn; to be hot*.

חֹשֶׁךְ m. Dec. I. a. *darkness*.

חֹשֶׁךְ and חֹשֶׁיךְ adj. Dec. I. a. *poor, indigent*.

חָשָׁח *to think necessary, with ל and Inf.; to be necessary*.

I. חָשַׁל *to be thin; to make thin or small; to crush. Pa. idem*.

II. חָשַׁל *to think; to reckon to the account of any one, to impute. Pa. to regard. Ithpa. pass.*

חָתַם *to seal*.

ט

טָאָב *to be glad, joyful*.

טָב adj. Dec. I. a. fem. טָבָא Dec. VII. a. *good; beautiful*.

טָבַח m. Dec. I. a. *executioner, armed attendant*.

טוֹב m. Dec. I. a. *goodness, excellence; happiness*.

טוֹר m. Dec. I. a. *a mountain; a rock. Heb. צוֹר*.

טוֹה adj. *fasting. Ar. طوي to fast*.

טוֹל Pa. *to go out; to walk abroad. Palpel טָלַטַל to cast out; to remove*.

טֵין m. Dec. I. a. *clay*.

טֵל m. Dec. IV. a. *dew*.

טָלִי m. irreg. emph. טָלִיאָ; plur. טָלִיָן, טָלִיָן; emph. טָלִיאָ; with suff. טָלִיָרִי Gen. 22:3, Pseudo-Jon.; *a boy, a servant*.

טָלַל *to hide. Aph. to recline for rest under the shade*.

טָלַק *to throw away*.

טָמַר and Pa. טָמַר *to hide. Ithpe. אֶטְמַר and אֶטְמַר, and Ithpa. אֶטְמַר to hide one's self*.

טָעָה *to err, to wander. Aph. to cause to err, to seduce*.

טָעַם *to taste; to eat. Pa. to give to eat, to feed*.

טָעַם and טָעַם m. Dec. III. a. *taste, particularly pleasant taste; wisdom, Dan. 2:14; command, edict;*

cause for trial, Ez. 5 : 5 ; reckon-
ing, account, Dan. 6 : 3 ; regard,
respect ; שׁוּם טַעַם עַל , to regard,
Dan. 3 : 12. בַּעַל טַעַם , chancellor,
lit. master of decrees.

I. טָפֵר m. Dec. III. b. nail, of a hu-
man finger or toe ; claw.

II. טַפָּר m. Dec. III. emph. טַפְפָּרָא ,
the blatta, a shell-fish of a purple
color.

טָרַד to expel, drive out.

טָרַח m. Dec. III. a. a leaf.

טַרְפֻּלָּא m. plur. emph. proper name
of a nation settled in Samaria,
origin unknown, Ez. 4 : 9. LXX.
Ταρφαλαῖοι.

י

יָבַל Aph. הַיָּבֵל to bring.

יָבֵשׁ f. Dec. III. c. the dry land.

יָד f. a hand, irreg. Emph. יָדָא and
with א prosthetic אֶיָדָא , with suff.
יָדָה (אֶיָדָה) Prov. 21 : 1.)
יָדָהּ ; יָדָהּ (dual יָדָהּ) plur.
יָדָהּ .

יָדָה Aph. Part. מְהוֹדָה and מוֹדָה
praying, praising.

יָדַע to know ; to understand. Aph.

הוֹדַע to show, declare, make known.

יָהַב to give ; hence to set, place.

Ithpe. pass. ; to be given up.

יְהוּד m. Dec. I. a. the Jewish people,
the Jews.

יְהוּדָה m. proper name, Judah.

יְהוּדִי m. Dec. VI. a Jew. Pl. emph.
יְהוּדִיָּא .

יוֹם m. Dec. I. a. a day. Pl. const.
fem. יוֹמָהּ and inasc. יוֹמֵי .

יוֹנֵק m. Dec. II. a. a sucking child,
suckling.

יוֹסֵף m. proper name, Joseph.

יְחִידִי Dec. I. or יְחִידָאֵי adj. Dec. VI.
only, alone.

יָטַב Fut. יִיטַב to be good ; to seem
good, עַל , to any one, to be pleas-
ing.

יָי an abbreviation. See Chrestoma-
thy, p. 92.

יָכַל and יָכַל , Fut. יָכּוּל (and like the
Heb. יוּכַל Jud. 14 : 13.) to be able ;
to prevail.

יָלַד to bear, bring forth ; sometimes
to beget.

יָם m. Dec. IV. a. a sea, the sea.

יָסַף to add. Hoph. Heb. form, חוּסַף
to be added.

יָצַט to advise, counsel. Part. a coun-
sellor. Ithpa. to consult together.

יַעֲקֹב m. proper name, Jacob.

יַפְתָּה m. Dec. III. a. proper name, Ja-
pheth.

יָצָא Shaphel יִשְׂרָאֵל and יִשְׂרָאֵל to finish.

יָצַב to be certain, true. Pa. to tell
the truth.

יָצִיב adj. Dec. I. a. true, certain ; con-
firmed, valid. מִן יָצִיב certainly, of
a truth.

יָקַד to burn (neut.), be consumed.
Aph. to burn (act.), consume.

יָקַדָּהּ f. Dec. VII. a. burning.

יָקָרִי adj. Dec. I. a. hard, difficult ;
honored, honorable, noble.

יָקָר to be or be esteemed honorable or
valuable ; i. q. Pa. to honor. Aph.
idem.

יָקָר m. Dec. I. b. honor ; splendor ;
glory. Sometimes it has א pros-
thetic.

יְרוּשָׁלַם and יְרוּשָׁלַם Jerusalem.

יָרַח m. Dec. III. a. month.

יָרֵךְ f. Dec. III. a. pl. יָרֵכֵי , thigh.

יִשְׂרָאֵל m. proper name, Israel ; the
people of Israel.

יָרַשׁ in Peal not used. Aph. אֶרְשִׁיט
to stretch forth, reach out.

יָרָה, Heb. אָה , sign of the Objective
or Accusative case.

יָרַב or יָרַיב to sit ; to reside, stay.
Aph. הוֹרַיב to place, cause to
dwell.

יָרַיבֵּי adj. Dec. I. a. abundant, great,
eminent ; adv. בְּיָרַיבֵּי and יָרַיבֵּי
very, exceedingly.

יָתַר *to remain, be left.* Pa. וַיִּתֵּר *to make to abound, to cause abundance.*

כ

כְּ prep. and conj.; *like; as, as though.*

כָּאֵב, כָּאֵב, כָּאֵב and כָּב m. Dec. I. a. *grief, sorrow.*

כָּזָב adj. Dec. III. b. (i. q. Heb. כָּזָב,) *false.*

כֵּן, כֵּן and כֵּן adv. (= Heb. כֵּן) *now.* וְכֵן *now therefore.*

כֵּן adv. *so, thus.* בְּכֵן *id.* וְכֵן *now therefore.*

כֵּן adv. *now.* עַד כֵּן *hitherto.*

כֵּן *to be able.* Const. with לְ and Inf.

כֶּסֶף f. Dec. IV. a. *window.*

כִּבְרִית (only in. pl.) m. Dec. I. a. *thorns.*

כִּכְבֹּב, (sometimes written כִּכְבֹּב,) m. Dec. II. a. *a star.*

כִּי Pa. *to confirm, establish; to make vigorous efforts.* Ithpa. pass.; also, as Pa. *to endeavor earnestly.*

כֹּר m. Dec. I. a. *cor*, a measure for things liquid or dry, equal to the homer or to ten ephahs, supposed to contain about eight bushels.

כֹּסֶף, see כְּסוּף.

כֶּסֶף m. Dec. II. a. *a talent.*

כֶּסֶף Kethib Ez. 7:22, *idem.*

כֹּל, כֹּל, כֹּל, כֹּל, כֹּל, adj. = Heb. כֹּל, *all, the whole, every.*

I. כֹּל Shaph. שִׁכְלַל *to complete, finish.* Ishtaph. אֲשַׁכְּלַל pass.

II. כֹּל and Aph. אֲכַלֵּל *to crown; met. to adorn.*

כִּמְאֵן, כִּמְאֵן and כִּמְאֵן conj. and adv. *how! quam! as; כִּמְאֵן like.*

כִּי, כִּי adv. *rightly; thus.* בְּכֵן *then; therefore; thus.*

כִּנּוּי m. pl. with fem. form, Dec. VII. a. *colleagues.* LXX. σύνδουλοι.

כִּנּוּר and כִּנּוּר m. Dec. I. a *harp.* Gr. κινύρα, Lat. cinyra.

כִּנְיָא adv. i. q. כֵּן *thus.*

כְּנַעַן m. proper name, *Canaan.*

כָּנַס *to collect, act.* Ithpe. *to assemble, to meet.*

כַּסְיָא m. Dec. VI. i. q. כַּסְיָא *a Chaldean.*

כָּסָה, כָּסָה and כָּסָה *to lie hid, to be concealed.* Pa. *to hide, conceal;* i. q. Peal.

כְּסוּף m. Dec. I. a. *a feeling of shame; ignominy.*

כֶּסֶף m. Dec. III. a. *silver.*

כֵּן adv. *now.* עַד כֵּן *until now.*

כַּף c. g. Dec. IV. a. *a hollow; the palm of the hand; the sole of the foot.*

כָּפַן *to hunger.* Aph. *to cause or suffer another to be hungry.*

כִּפֵּר Pa. *to wash; to purify ceremonially; to atone, make expiation.*

כָּפַח *to bind.* Pa. *idem.*

כָּרַא *to be grieved.* Ithpe. and Ithpa. *idem.*

כַּרְבֵּל f. Dec. VIII. a. *mantle, cloak.*

כְּרוּב m. Dec. I. a. *a cherub.*

כְּרוּז m. Dec. I. a. *herald.*

כָּרַז *to proclaim, make proclamation.* Aph. *idem.*

כַּרְם m. Dec. III. a. *a vineyard.*

כִּרְסֵא m. Dec. V. a. *a throne.* Pl. כְּרִסְיָא.

כַּשְׂדֵּי m. Dec. VI. pl. כַּשְׂדֵּי, *a Chaldean; as astrology flourished principally in Chaldea, an astrologer.*

כָּשַׁר *to be right; to be fit; to be agreeable, to please.*

כָּשַׁר and כָּשַׁר adj. Dec. I. a. and II. a. *right; just, upright; fit; legitimate.*

כָּתַב *to write.*

כְּתָב m. Dec. I. a. *writing; prescription, limitation,* Ez. 7:22.

כְּתִיל and כְּתִיל m. Dec. III. e. *a wall.*

ל

לְ prep. as in Hebrew, *to; for; of;* ל בֵּין *between—and.*

לֹא adv. *not*; *nothing*, Dan. 4:32.
הֲלֹא and הֲלֹא־נֹן *nonne?* also, *ecce!*
lo! Gram. § 68. 3.

לֵאָה and לֵיאָו, see לָעָא and לֵיאָו.

לֵב or לִבָּב m. *the heart*, irreg. Emph.
לָבָא; with suff. לְבָי, לְבָדָה, לְבָנָא,
etc.; plur. emph. לְבָבָיָא; with suff.
לְבִיהוֹן.

לְבוּשׁ m. Dec. I. a. *clothing*; *a garment*.

לְבָבָיָא f. plur. *plants*; *flowers*.

לְבַשׁ to clothe one's self. Aph. to
clothe.

לְהֵן conj. *therefore*, with prosthetic א,
אֲלֵהֵן; comp. of לָא and הֵן, *except*
(comp. Lat. *nisi*;) *but, sed*.

לֹוֹשׁ to curse.

לְוִי m. Dec. VI. *a Levite*. Plur. לְוִיָּא.

לְוִיָּתָא m. *a sea-monster, leviathan*.

לְוָה prep. *to*; *toward*; *with*.

לַיְלָא and לַיְלָא־מִן m. irreg. emph. לַיְלָא־מִן;
plur. לַיְלָוֹן; *night*.

לֵית a contraction for לֹא אִית, *there*
is not; *there are not*.

לְחֹוד adv. and prep. *alone*; *only*;
also. It is strictly a noun, *loneli-*
ness; hence with בְּ, בְּלְחֹודָהּ, *in*
his loneliness, i. e. *he alone*.

לֶחֶם m. Dec. III. a. *bread*.

לְחֵם m. *a feast*, Dan. 5:1.

לְחֵנָה f. Dec. VII. a. *a concubine*.

לְמָא and לְמָה (as a noun, *nothing*,)
adv. *not*; *lest*. הֲלֵמָא *that not*;
lest.

לְעָא or לְאָתָא to labor, toil; to be fa-
tigued with labor.

לֵיאָו or לֵיאָו f. Dec. VII. c. *labor*; *fa-*
tigue.

לְעַלְמָא adv. *forever*.

לְשׁוֹן m. Dec. I. b. *tongue*.

מ

מ־ and before gutturals מְ, prefix, i. q.
the sep. prep. מִן.

מָא, מָה or מָה־ (with Daghesth forte

euphonic in the first letter of the
next word,) interrog. pron. *what?*
It is sometimes used adverbially,
how? also in exclamations *how!*
quàm! מְמָא *as*; *how!* לְמָא and
לְמָה *whither? why?* מָא דִּי *that*
which.

מָאָה fem. num. *a hundred*. Dual
מָאָמִין.

מָאָזְנִין m. dual, *scales, balance*.

מָאָמִר, more common orthography,
מִירִמִּר, q. v.

מָאָן and מִן m. Dec. I. a. *a vessel*; *an*
instrument; *a garment*, (=Heb.
פָּלִי.)

מְבִיְהֵן adj. Dec. I. b. *shameful*;
ashamed.

מְבוּעָא m. Dec. I. a. *a fountain*.

מְגִלָּה f. Dec. VII. a. *roll, book*.

מְגַר Pa. *to throw down, destroy*.

מְדִבְחָא m. Dec. II. a. *an altar*.

מְדָה f. Dec. VII. a. *tax, tribute*. By
a resolution of Daghesth forte into
Nun, it is sometimes written מְנָדָה,
Ez. 4:13.

מְדוּרָא m. Dec. I. a. *residence*.

מְדִי m. pr. n. Dec. VI. *Media*; *a*
Mede.

מְדִינָה f. Dec. VII. a. *province*; *land*,
country.

מְדִינָה or מְדִינָה m. Dec. II. a. *the east*,
(lit. *the rising*, viz. of the sun.)

מְדִיעָם (found only in this form) indef.
pron. *any thing*.

מְדִירָא m. Dec. I. a. *dwelling, residence*,
i. q. מְדוּרָא.

מְהָ see מָא.

מְוִרְיָה f. pr. n. *Moriah*, a hill in Jeru-
salem.

מּוּת m. Dec. I. a. *death*; *a deadly*
pestilence.

מּוּת or מִיּוּתָא *to die*.

מְזוּן, emph. מְזוּנָא *food*; *sustenance*.

מְחָא and מְחָה *to strike*; *to wound*.

Pa. מְחָא *idem*; also *to restrain*.

Ithpe. *to be fastened or nailed*.

Ez. 6:11.

מִחְלָקָא f. Dec. VIII. a. *course* or *class* of the priests or Levites.

מָצָא and מָטָה *to come, arrive; to reach; with עַל, to come upon, befall; happen to a person.*

מִטּוֹל prep. *on account of; because, since.*

מִיֻּכַל m. Dec. II. a. *food.*

מִיָּמַר or מֵאֵמַר m. Dec. II. a. *word, speech; command.* With suff. it sometimes signifies *self*, like the Heb. נִפְשׁ. So also מִיָּמְרָא רִיָּךְ *the Lord, Jehovah.*

מִיָּן pl. m. irreg., emph. מִיָּנָא, const. מִי and sometimes מִיָּמַי, *water, waters.*

מִישַׁר m. Dec. II. a verbal from רִישַׁר, *a plain, a valley.*

מִכְבָּה *to depress, humble; to crush.* Pa. *idem.*

מִלְּאָא *to fill.* Ithpe. pass.

מִלְּאָךְ m. Dec. I. b. *an angel.*

מִלְּחָא f. Dec. VII. a. Pl. מִלְּחִין, *word, speech; thing.*

מִלְּחָא m. Dec. III. b. *salt.*

מִלְּחָא denom. from the preceding, in the Targums, *to salt, to season with salt*, in bibl. Chaldee only Ez. 4:14, prob. *to eat salt, to derive support.* According to the Hebrew commentators *to devastate, destroy*, derived from the fact that salt land is generally waste, barren; or from the custom of sowing the site of a devastated city with salt.

מִלְּכָא or מִלְּכָךְ m. Dec. III. a. *a king.*

מִלְּכָךְ m. Dec. III. b. *advice, counsel.*

מִלְּכַתָּא f. Dec. VII. a. *a queen.*

מִלְּכַפּוּיָא f. Dec. VII. c. *a kingdom; dominion, reign.*

מִלְּלָא Pa. *to speak.*

מִן and מִןִּי interrog. pron. *who? what? whoever.*

מִן prep. *from; of; out of; some of*, (comp. the French *du*); *because of; rather than, in preference to;*

after an adjective, *than.*—מִן frequently takes after it the characteristic prefix of the Gen. or Dat. case, which is then pleonastic; as מִןִּי מִדְּבִיתָא, Gen. 49:10, i. q. מִןִּי מִדְּבִיתָא; מִןִּי לְקַדְמִין, Gen. 3:24, Jer. Targ. i. q. מִןִּי קַדְמִין.—מִןִּי דִּי *because, since.*—מִןִּי יִצְיָב *truly.*—מִןִּי קִשְׁטָא *idem.* With suffixes מִן takes Dagghesh forte; as מִןִּי.

מִנָּא *to number, reckon.* Pa. מִנִּי, מִנִּי and מִנִּי *to constitute, appoint.*

מִנְהָא i. q. מִנְהָא, q. v.

מִנְהָע m. Dec. II. a. verbal from רִדַּע, (i. q. Heb. מִנְהָע, the Dagghesh forte being resolved into Nun. מִנְהָע also occurs in the Targums, e. g. Jer. 3:15,) *knowledge, intelligence; the understanding, the mind.*

מִנְהָא i. q. מִנָּא.

מִנְהָא m. Dec. I. b. *rest; quietness, silence.*

מִנְהָא f. Dec. VII. a. *gift, offering; tribute.*

מִנְהָא m. Dec. I. b. *number.*

מִסְכְּנִיָּא f. Dec. VIII. c. *poverty, want.*

מִצְאָא c. g. irreg. (with suff. מִצְאָךְ, pl. מִצְאָן or מִצְאָי,) *the belly, venter.* Pl. *idem.*

מִצְלָא m. Dec. I. b. (verbal from עָלַל *to enter*), *setting* of the sun. Pl. *idem.*

מִפְרָשׁ m. Dec. II. a. *distinction; division.*

מִצְבָּא m. Dec. II. a. *a planting.*

מִצְוָא f. Dec. VII. a. *a command, injunction.*

מִצְרַיִם f. Dec. VII. c. *middle, midst.*

מִצְרַיִם pr. n. *Egypt.*

מִקְדָּשׁ m. Dec. II. a. *sanctuary, holy place.*

מִרָא m. Dec. I. a. and

מִרָא m. Dec. II. b. *lord.* Syr. and Arab. *idem.*

מִרְדָּא *to rebel, to be rebellious.*

מִרְדָּא adj. Dec. I. a. *rebellious.*

מִרְדָּא f. Dec. VII. c. *correction; instruction.*

מְרוֹם m. Dec. I. a *height, elevation*.

מָרַט *to pluck off*.

מִשַּׁח m. Dec. III. b. *oil*.

מְשִׁיחַ m. Dec. I. a. (strictly 2d Part. from מִשַּׁח *to anoint*,) *anointed; Messiah*.

מִשְׁחָה m. Dec. III. a. and b. *skin*.

מִשְׁכָּב m. Dec. II. a. *a bed*.

מִשְׁכָּן m. Dec. II. a. *a dwelling; a tent*.

מִשְׁרָא m. Dec. V. a. (strictly Inf. from שָׁרָא) *a resting*.

מִשְׁרוּקִי f. Dec. VII. b. *a flute, musical reed*.

מִשְׁתָּה in the biblical Chaldee, i. q.

מִשְׁתֵּי m. Dec. II. a. *a feast; a banquet*.

מִתְוָה f. Dec. V. a. *desire; appetite*.

מִתַּל *to compare; to use similitudes*.
Heb. מִשַּׁל.

מִתְּלַל m. Dec. III. a. *a parable, similitude; a sententious remark, a proverb*.

מִתָּן m. Dec. I. b. and מִתָּן Dec. II. a. *a gift; a reward*. מִתָּן אֶגֶר *a gift of a reward*, i. e. the giving of a reward.

מִתְּנָא f. Dec. VIII. a. (fem. of the preceding,) *a present, gift*.

נ

נָבֵא Ithpa. אֶהְיֶינָּה *to prophesy; to utter* (a prophecy).

נְבוּאָה f. Dec. VII. a. *prophecy; prediction*.

נְבוּזָה f. Dec. VII. a. *a present, gift; coll. gifts; plur. נְבוּזָתָן*.

נְבִיאָה and נְבִיאָה m. irreg. emph. נְבִיאָה; plur. נְבִיאִין; emph. נְבִיאָה and נְבִיאָה; with suff. נְבִיאָה, נְבִיאָה; *a prophet*.

נְבִיאָה f. Dec. VIII. a. *candlestick*.

נָגַד *to flow*.

נָגַד prep. *over against; toward*.

נְגַדִּין (found only in the plur. abs.) *streams, rivers*.

נִגְהָה m. Dec. III. d. *brightness, light, of the morning*.

נָגִיד, נָגִיר and נָגִיד m. Dec. I. a. *leader, chief, prince*.

נָדַב Ithpa. אֶהְיֶינָּה *to be willing; to do willingly; to give voluntarily*.

Inf. הִתְנַדְּבוּת as a noun, *that which is given voluntarily, a free-will-offering*.

נְדָבָה m. Dec. I. b. *row of stones; structure; wall*.

נָדַד *to flee*.

נָדָן m. Dec. I. a. and with הָ paragogic, נְדָנָה, *sheath; met. body*, q. d. *sheath of the soul*.

נְהוֹר m. Dec. I. a. *light*.

נְהִירוֹ f. Dec. VII. c. *illumination, wisdom*.

נָהַם *to roar; to bellow; to groan*.

נָהַר *to shine brightly*. Pa. נִהַר *to enlighten*. Ithpa. pass.

נְהַר m. Dec. III. a. *a stream*.

נָהַד *to flee*.

נָהַח *to rest; Aphel אֶנְחֶיָה to cause to rest, to give rest*.

נְוֵלָה f. Dec. VII. c. and

נְוֵלָה f. Dec. VII. b. *a dunghill*.

נָוִן m. Dec. I. a. *a fish*.

נֹהַר m. Dec. I. a. *fire*.

נָזַק *to suffer injury*. Aph. אֶנְזַק or הִנְזַק *to injure*.

נָחַשׁ m. Dec. I. a. *brass*.

נָחַח *to descend, go down*. Aph. אֶחַח, Fut. יִחַח, Imp. אֶחַח, *to bring down, carry down; to deposit*. Hoph. הִנְחַח *to be brought down, deposed*.

נָטוּר m. Dec. I. a. *an observer, one who keeps* (e. g. a law.)

נָטַל *to lift up, elevate*.

נָטַר *to keep, preserve; to observe, regard*.

נִיחֹחַ m. Dec. I. a. *a sweet odor, hence an acceptable sacrifice*.

נָכַס, נָכָס m. Dec. III. b. *wealth*

power, strength, of body or mind.
Pl. riches.

- נָבַח *to bite.*
 נָמֵר m. Dec. III. b. *a leopard.*
 נָסַב *to take; to receive.*
 נָסַח *to take away, remove; to pull asunder.* Ithpe. pass.
 נָסַךְ and Pa. *to pour out; to offer.*
 נָסַךְ m. Dec. III. b. *libation, drink-offering.*
 נָסַק *to ascend.* Aph. הִסְרִיק *to take up, cause to ascend.* Hoph. הִסַּק pass. of Aph.
 נָפַל Fut. יִפֹּל *to fall; to fall down; to be thrown down; to fall out, happen.*
 נָפַק *to go out, to depart; to come forth.*
 נִפְקָא f. Dec. VII. a. *expense, cost.*
 נָפֵשׁ or נִפְשׁ c. g. Dec. III. a. and
 נִפְשָׁא f. Dec. VII. a. *life; soul; self; a living being.*
 נָצַב m. Dec. III. b. *a planting; a plant.*
 נִצְפָּא f. Dec. VII. a. *strength, solidity, firmness.*
 נָצַח *to quarrel, contend.* Pa. id.
 נָצַח *to conquer, surpass, prevail over, be superior to.* Ithpe. Pa. and Ithpa. idem.
 נָצַל *to liberate, deliver.* Aph. idem.
 נָקָא and
 נָקִי adj. Dec. IV. b. *pure.*
 נָקַשׁ *to smite, strike.*
 נָשָׂא *to take; to take away.* Ithpa. *to rise up against, with עַל.*
 נָשַׁח *to forget; Ithpe. to forget; to be forgotten.*
 נִשְׂרִין irreg. Pl. of אֶהָא .
 נִשְׂמָא f. Dec. VII. a. *breath, life.*
 נִשְׂר m. Dec. III. b. *an eagle.*
 נִשְׂתָּוֶן m. Dec. I. a. *letter, public letter.* Persian.
 נָתַן *to give.* Gram. § 18. note 2.
 נָתַר *to fall off, as leaves or fruit.* Aph. *to shake or strip off.*

ס

- סַבְכָּא f. Gr. σαμβύκη, *sambuca*, a three-cornered stringed instrument, similar to the harp.
 סָבַל *to erect.* Poal, *to be erected.*
 סָבַר *to bear, sustain; to expect,* Dan. 7:25; *to consider; to suppose; with בָּ, to hope in.*
 סָגַא *to be numerous; to be increased.* Aph. *to cause to increase; to multiply.*
 סָגַד *to fall prostrate, to worship,* construed with לָ.
 סָגִיבָא m. Dec. I. a. *affliction.*
 סָגִיָּא adj. Dec. I. a. *much; many.*
 סָגִין m. Dec. III. b. *deputy, governor.*
 סָגַר *to shut up.*
 סוּמְפִּנְיָא f. i. q. Greek συμφωνία, *a bag-pipe.*
 סוּף m. Dec. I. a. *an end.*
 סוּף *to come to an end, to be fulfilled,* spoken of a prediction. Aph. *to put an end to any thing.*
 סוּר *to recede; to go aside.*
 סוּרְתָּן m. Dec. I. b. *perverseness; a crime.*
 סוּחָא *to drive out, expel.*
 סוּטֵר m. Dec. III. b. *side; extremity.*
 סוּיָּהָר m. Dec. II. b. *the moon.*
 סוּף and סוּיָּהָר m. Dec. I. a. i. q. סוּף, *end, extremity.*
 סוּבַל *to understand.* Ithpa. אֶסְהַבֵּל *to look at; to reflect; to consider; const. with בָּ, לָוָה, etc.*
 סוּבֵן *to try, prove.* Ithpa. and Aph. idem.
 סוּבֵל adj. Dec. II. a. *foolish, unwise.*
 סוּבְלָתָן or סוּבְלָתָן adj. Dec. I. b. *intelligent; prudent.*
 סוּלַק or סוּלַק *to ascend, go up.* Pa. *to cause to ascend; to take away; to destroy.*
 סוּלִיָּהָר adj. Dec. I. a. *perverse.*
 סוּמְאַל m. pr. n. *Sammaël*, an evil angel, sometimes called *the angel*

of death, and sometimes, prince of the air.

סָמַךְ to sustain. Ithpe. passive.

סָנְאָ to hate.

סְנִיָּאָה f. Dec. VII. a. hatred.

סָעַר construed with לְ, to aid, assist.

Pa. idem.

סָעַר m. Dec. III. a. and

סָעָא or סְעָאָה f. Dec. VIII. a. support; aid; strength.

סָעַר (=Heb. פָּקַד) to visit; to inspect.

סָפַר and סִפַּר m. Dec. II. a scribe; a learned man. The emph. form is sometimes written סִפְרָא .

סָפַר m. Dec. III. b. a book.

סָרְפַל m. Dec. I. a. Plur. wide oriental breeches.

סָרִיקוּ f. Dec., VII. c. vanity; vacuity.

סָרַךְ m. Dec. II. b. prefect, president.

סָתַר Pa. סָתַר to hide, to conceal; to destroy. Compare the Greek ἀφαιρίζω, which has both these senses.

ע

עָאן and עָן m. Dec. I. a. collective noun, (i. q. Heb. צֹאן); sheep, flocks.

עָבַד to make; to do, perform; to exercise (authority, etc.); to till (the ground); Ithpe. to be made; to take place, happen. Ithpa. idem.

עָבַד m. Dec. III. a. a servant.

עֲבֻדָּה f. Dec. VII. a. work, labor; business.

עָבַר to go over; to transgress. Aph. to send over, transmit; to transgress.

עָבַר Dec. III. b. that which is beyond. עָבַר נְהָרָא the other side of the Euphrates.

עַד prep. and conj. to; until. With suffixes it takes a plural form. עַד-לָא while not, before, antequam.

עָדָא or עָדָה to pass away; with בָּ to go to, come upon; to pass away, be

abolished, destroyed. Aph. to take away; to depose.

עֲדָרִי m. Dec. I. a. conception.

עֲדָן m. pr. n. Eden, (pleasure).

עָדָן c. g. Dec. I. b. time; a year.

עוֹבָד m. Dec. I. b. labor, work.

עוֹד adverb, yet, further, moreover

Sometimes it is a mere expletive.

עוֹרָא and עוֹרָא f. pl. עוֹרָן, iniquity, perverseness, sin.

עוּלָם m. Dec. I. a. a boy; a young man.

עוֹק to be straitened, to be in difficulty.

Aph. עוֹקְעוּ to molest, be hostile; to constrain.

עוֹר only Dan. 2:35, chaff. In Syr. and Ar. idem.

עוּשָׁן m. Dec. II. a. firmness, strength.

עוֹקָא f. Dec. VII. a. ring, seal-ring.

עוֹזָרָא m. pr. n. Ezra.

עוֹטָא f. Dec. VII. a. counsel, wisdom, i. q. Heb. עֲצָה .

עֵרֵל and מְלֵעֵרֵל adv. and prep. above. מֵן עֵרֵל idem.

עֵינָן c. g. Dec. III. d. an eye; a fountain. In the latter sense the plural is עֵינָנָן .

עֵינָן Pa. denom. to look at; to examine with care, comp. Eng. to eye.

עֵרֵר m. Dec. I. a. watcher, a name of angels, or of an order of angels, Dan. 4:10, 14, 20.

עַל prep. upon; above; concerning; besides; before; against; sometimes for אֶל, to, toward, etc.— עַל דָּ because.

עָלָא adv. over, above, followed by מֵן .

עָלָה f. Dec. VIII. a. burnt-offering. Plur. עָלָן .

עָלָה f. Dec. VII. a. occasion; pretext. עָלָוּר and עֵלְוֵר or עֵלְוֵרָא, forms of עַל .

עֵלִי adj. Dec. VI. upper; highest; emph. עֵלְיָא the Most High.

עֵלְיוֹן m. Dec. I. a. the Most High. Plur. execl. עֵלְיוֹנִין idem.

עֵלְיָא f. Dec. VII. b. an upper chamber, a lodging chamber.

עָלַל *to go in, enter; (of the sun) to set.* Aph. הָעֵל and הִנְעֵל *to bring in.* Hoph. הֵעַל pass.

עֶלֶם m. Dec. II. a. and

עֶלְמָם m. Dec. III. a. *an age; eternity; the world.* עַד-עֶלְמָא or עַד-עֶלְמָא *for ever.*

עֵלְמִי m. Dec. VI. Pl. עֵלְמִיָּא, *an Elamite.*

עֵלַע m. Dec. III. b. i. q. Heb. צֵלַע, *a rib.*

עַם c. g. *a people, irreg. sing. like* Dec. IV. a. plur. עַמְמִין, *emph. עַמְמָא.*

עִם prep. *with; in.* Before suff. the ם takes Daghash forte; as עִמִּי.

עַמְיָק and עַמְיָק adj. Dec. I. a. *deep, unsearchable.*

עַמְלָא m. Dec. I. a. and עַמְלָא Dec. III. a. *labor, toil.*

עַמְרָא m. Dec. III. a. i. q. Heb. צֶמֶר, *wool.*

עֲנָה *to answer; to speak in conversation, to begin to speak.*

עֲנָן m. Dec. I. a. *a cloud.*

עֲנָה m. Dec. III. a. *a bough, branch.*

עֲנִשׁ m. Dec. I. a. *mulct, fine.*

עֲנִית m. Dec. III. b. *time.*

עֲסָב see עֲשָׁב.

עֲסָק m. Dec. II. a. or עֲסָק Dec. III. b. *affair; business.*

עֲפִיָּה m. Dec. III. -with suff. עֲפִיָּה, *branches, foliage.*

עֲפָרָא m. Dec. III. a. *dust.*

עֲצִיב part. adj. Dec. I. a. *troubled, sad.*

עֲקָב m. Dec. III. a. and b. *the heel,* Heb. עֲקָב; *an end; a reward,* Heb. עֲקָב.

עֲקָם *to be crooked; to be perverse.* Pa. *to make crooked; to pervert.*

עֲקָרָא *to root out, pluck up.* Ithpa. pass.

עֲקָרָא m. Dec. I. b. *stock, root.*

עֲרָא m. Dec. I. a. *enemy.*

עֲרָב and Pa. עֲרָב *to mix.* Ithpa. pass.

עֲרָבָא m. Dec. I. b. *wild ass, onager.*

עֲרָבָא f. Dec. VII. a. *nakedness; hence dishonor.*

עֲרָטָל, Ithpa. אֲהָעֲרָטָל *to be stripped, rendered naked.*

עֲרָטָלָא adj. Dec. VI. *naked.* The forms עֲרָטָלָא, עֲרָטָלָא, and עֲרָטָלָא are less frequent.

עֲרָוּם or עֲרָוּם adj. Dec. I. *cunning.*

עֲרָל and עֲרָל Dec. I. a. and עֲרָלִי Dec. VI. adj. *uncircumcised.*

עֲשָׁב or עֲשָׁב m. Dec. III. b. *an herb; coll. herbs.*

עֲשָׂרָא f. עֲשָׂרָא m. num. adj. *ten.* Plur. עֲשָׂרִין *twenty.*

עֲשִׂיתָ and עֲשִׂיתָ *to think, purpose.*

עֲשִׂיתָ m. Dec. IV. b. i. q. עֲשִׂיתָ, *time.*

עֲתִידָא adj. Dec. I. a. *prepared, ready; about to, futurus.* Prefixed to the Inf. it forms a kind of Future tense.

עֲתִיקָא adj. Dec. I. a. *ancient, old.*

עֲתִירָא *to be rich.* Pa. *to enrich.*

פ

פִּגְרָא m. Dec. III. b. *a corpse.*

פִּוּלְחָן m. Dec. I. b. verbal from פִּלְחָא, *service.*

פִּוּם m. Dec. IV. c. *the mouth.*

פִּוּקְרָן m. Dec. I. b. *a command, precept.*

פִּתְחָא m. irreg. const. פִּתְחָא, pl. פִּתְחוֹן, *governor of a province.*

פִּתְרָא m. Dec. III. a. (פִּתְרָא Dan. 2:41.) *a potter.*

פִּטְטָא m. Dec. III. a. *an under-garment, perhaps breeches.* Kethib Dan. 3:21. פִּטְטָא, *idem.*

פִּרְיָא (פִּרְיָא Gen. 3:24, Jer. T.) c. g. *fruit, irreg. Plur. פִּרְיָא, פִּרְיָא, with suff. פִּרְיָא Prov. 8:19.*

פִּלְגָא *to divide.*

פִּלְגָא m. Dec. III. a. *half.*

פִּלְגָאָא f. Dec. VII. a. *division or class of the priests.*

פִּלְקָא m. Dec. I. b. *linen; a piece of linen.*

פִּלְחָא *to serve; to worship; to cultivate (the ground); to observe or*

keep (a law.) Compare in Latin *colo*, which has all these significations.

פִּלְהָן m. Dec. I. b. *service, worship of God.*

פִּלְשֶׁתִּי m. Dec. VI. a. *Philistine.*

פִּנּוֹק and Pa. פִּנֵּק *to afford delight.* Ithpa. *to enjoy; to feast upon.*

פֶּס m. Dec. IV. a. and b. *a part; in relation to the hand, the palm.*

פֶּסֶנִּיחַ and פֶּסֶנִּיחַ m. Dec. I. a. ψαλτήρ, *the psaltery, a stringed instrument.* Hengstenberg considers it a kettle-shaped instrument; see his *Authenticity of Daniel*, article *Greek words.*

פָּצַע and Pa. פָּצִי *to deliver; to make free.*

פָּקַד Pa. *to command.*

פָּקוּד m. Dec. I. a. *statute, commandment.*

פָּרָזַל m. Dec. II. (Gr. § 32, note 3.) *iron.*

פָּרַח *to flourish; to blossom.*

פָּרַס *to divide.*

פָּרַס pr. n. *Persia; the Persians.*

פָּרְסִי m. Dec. VI. emph. פֶּרְסִיָּה Kethib. Dan. 6: 29, *a Persian.*

פָּרַע *to render* (good or evil to any one); *to reward.* Ithpe. *idem; to take vengeance.*

פָּרַק *to redeem, liberate; hence* Dan. 4: 24, *to expiate, or perhaps rather to dismiss.*

פָּרַשׁ *to divide; to distinguish.* Pa. Part. pass. מְפָרֵשׁ Ez. 4: 18, *distinctly.*

פָּרְשִׁינָן m. Dec. III. a. *copy.*

פָּשַׁט *to extend, reach out.*

פָּשַׁר *to interpret, explain.* Pa. *idem.*

פִּשְׁר m. Dec. III. b. *interpretation, explanation.*

פֶּהֶבֶג m. Dec. I. b. *delicacies, rich food.*

פֶּהֶזֶם m. Dec. I. a. *word; edict; letter; thing, matter, like the Heb. דְּבָר.*

פָּתַח *to enlarge, extend.*

פָּתַח *to open.* Ithpeel and Ithpaal, pass.

פָּתִי m. Dec. I. a. *breadth, width.*

צ

צָבָא *to be willing; to acquiesce.*

צָבָאוֹת (Hebrew) *armies, retained in Chaldee after צָבָא and צָבָא.*

צָבוּ f. Dec. VIII. c. *desire; affair.*

צָבַע *to wet, moisten.* Ithpa. אֶצְטַבֵּעַ pass.

צָד m. Dec. IV. b. *side.*—מִצָּד *on the part of.*—לְצָד *against.*

צָדָא only Dan. 3: 14. הֲצָדָא *is it your purpose? or was it your design?*

צָדִיק adj. or sub. masc. Dec. I. a. *righteous; a righteous man.*

צָדִיקָא f. Dec. VII. a. *justice, righteousness; alms-giving.*

צָנָא m. Dec. II. a. (א in otio,) *the neck.* צִלִּי Pa. *to pray, supplicate, invoke.*

צָלַח *to prosper.* Aph. הֲצָלַח *to make prosperous, promote* (a person); *to execute prosperously; also intrans. to prosper, be successful; to be promoted.*

צָלַם and צָלָם m. Dec. III. a. *an image, idol; form, appearance.*

צָמַח *to sprout, germinate.* Aph. *to cause to sprout, to bring forth.*

צָעַר m. Dec. III. a. *grief.*

צָפִיר m. Dec. I. a. *a he-goat.*

צָפִיר c. g. Dec. II. a. *a bird; a sparrow.*

צָרִיךְ or צָרִיךְ adj. Dec. I. a. *needy, construed with לְ, in need of.*

ק

קָבַל and Pa. *to receive, accept; like* שָׁמַע, *to listen to, comply with.* Ithpa. pass.

קָבַל and קָבַל prep. *before; over against, opposite; because of.* With suff. קָבִילָה, קָבִילָה, etc.—לְקָבַל *idem.*—כִּלְקָבַל *because of; conj. because, therefore; as.*

קָדִישׁ adj. Dec. I. a. *holy; as a noun, saint; holy being, applied to angels.*

קָדִים m. Dec. III. a. *that which is be-*

- fore; former time, beginning; the east.*—מִלְקַדְמִיּוֹן, (see מִן) *formerly; in front; toward the east, on the east side.*
- קָדַם and קֶדֶם prep. *before*, in relation to place, *coram*; in relation to time, *ante*. It takes suffixes like plural nouns; e. g. קֶדְמִי, קֶדְמוֹהִי. —קָדַם עַד *antequam*.—מִן קָדַם often i. q. מִן; sometimes i. q. קָדַם simply.
- קִדְמָה f. Dec. VII. a. *origin, antiquity*. מִן קִדְמָה prep. *before*.
- קִדְמוֹת f. Dec. VII. c. *antiquity; meeting, coming together, occursus*.
- קִדְמִי adj. Dec. VI. *first*.
- קִדְשׁ Pa. *to sanctify, consecrate, set apart*.
- קִדְשׁוֹת m. Dec. II. a. *holiness, sacredness*.
- קִיִּם Fut. יִקְוּם *to rise up, to stand*. Pa. קָיַם *to establish; to confirm by an oath; to swear; to sustain*. Aph. יִקְוּם and הִקְוּם, Fut. יִקְוּם and יִהְיֶיךָ, Part. מְהִקְוּם, *to set up*, e. g. a statue, an image; *to appoint*, e. g. a governor. Hoph. הִקְוּם, הִקְוּם, or with the form of Aphel, יִהְיֶיךָ Dan. 7:4, *to stand*.
- קִיָּבֹן m. Dec. I. b. *offering, oblation; sacrifice, victim*.
- קָטַל *to kill*. Pa. *idem*, in reference to the destruction of many. So in Syriac. Ithpe. and Ithpa. pass.
- קִטְרִי m. Dec. III. b. *knot; joint, difficult problem*.
- קִיָּץ (i. q. Heb. קִיָּץ) m. Dec. III. d. *summer*.
- קָוָה m. Dec. I. a. *a covenant; an edict, decree*.
- קָוָה adj. Dec. I. a. *established, firm*.
- קַיִן m. pr. n. *Cain*.
- קִיָּתוֹרִים Kethib Dan. 3:5, 7, etc., i. q. Gr. *κίθαρ*, a harp. The pointing is that of קִיָּתוֹרִים, q. v.
- קָל m. Dec. I. a. *voice*. Pl. קָלִיִּם *thunders; voices*.
- קָלִיל adj. Dec. I. a. *light; quick*, adv. *a little*.
- קָמֹר and קָמֹרֵי m. Dec. I. a. *a girdle, a belt*.
- קָנוֹ m. Dec. IV. b. *a nest, a hive*.
- קָנָה *to buy, purchase*.
- קָנִיָּן m. Dec. I. b. *acquisition; possession, substance*.
- קָצַף *to be angry, to be in a rage*.
- קָצַף m. Dec. III. *anger, wrath*.
- קָצַץ *to cut off, amputate; to kill*. Ithpe. pass.
- קָצַח f. Dec. I. b. *a part; an end*.
- קָרָא *to call; to read*.
- קָרַב, קָרַב and Pa. קָרַב *to approach; to touch*, construed with בְּ, לְ, etc. *to bring, to offer*. Ithpe. *to cleave to*. Aph. *to bring near; to offer*.
- קָרַב m. Dec. I. a. *war, contest*.
- קָרָה a city, irreg. Emph. קָרְהָא, קָרְהָא, קָרְהָא and קִירְהָא; plur. קִירְהָא and קִירְהָא, emph. קִירְהָא.
- קָרָן and קָרָן f. Dec. III. a. *a horn*. Plur. קָרְנִין, קָרְנִין and, with Dual form, קָרְנִין.
- קָרָן m. Dec. III. a. *a piece, fragment*.
- קָשׁוּט m. irreg. emph. קִישׁוּטָא *truth*. —בְּקִישׁוּטָא *indeed; interrog. indeed?*—מִן קָשׁוּט *truly, certainly*.
- קָשָׁח emph. קָשָׁחָא Dec. III. a. *a bow; the rain-bow*.
- קָתְרוֹס (Keri for קִיתְרוֹס, Dan. 3:5, etc. The analogy of the Greek *κίθαρ* would lead us to point the latter קִיתְרוֹס. The Targums have קָתְרוֹס which appears to be the less ancient form.) m. Dec. I. a. *a harp*.

רֵאשׁ and רֵישׁ m. Dec. I. a. *head; sum amount*. Plur. רֵאשִׁין, רֵישִׁין, and once רֵאשִׁין Ez. 5:10, *chiefs, principal men*.

רַב m. Dec. IV. a. plur. רַבְרַבִּין Dec. II. a. *a prince; as an adj. great;*

- plur. *proud, arrogant* (speeches, or actions.)
- רָבָה *to be great or numerous*. Pa. רָבִי and Aph. אָרָבִי *to exalt, set in an eminent station; to increase; to bring forth abundantly*. Ithpe. and Ithpa. *to be exalted, to be elevated*.
- רָבוּ f. Dec. VIII. c. *greatness*.
- רָבֹו and רְבֹוּא num. adj. *ten thousand, a myriad*. Plur. רִבְּוֹן and רִבְּוֹן.
- רָבוֹן m. Dec. I. a. *lord, master*.
- רְבִיעִי num. adj. Dec. VI. fem. רְבִיעִי *fourth*.
- רִבְּוֹן m. Dec. I. a. *a nobleman, prince*.
- רָגַג *to desire, long for*. Pa. *idem*.
- רָגַז *to be moved, excited; to be angry*. Aph. *to excite to anger*.
- רָגַז m. Dec. III. b. *anger*.
- רָגַל and רָגַל c. g. Dec. III. a. *a foot*. Dual and plural רָגְלִין.
- רָגַשׁ *to be tumultuous*. Ithpe. and Ithpa. *idem; to rage; to roar*. Aph. *to rage; to collect together in a rage or with tumult*.
- רָו m. Dec. I. a. *aspect, appearance*.
- רָוַז m. Dec. III. e. *anger*.
- רוּחַ c. g. Dec. I. a. *wind; spirit*.
- רוּם *to be high; to be exalted*. Palp. רוּם *to exalt, praise*. Aph. *to lift up*. Ithpal. *to lift up one's self*.
- רוּם m. Dec. I. a. *height*.
- רָז m. Dec. I. a. *a secret*.
- רָחִיק adj. Dec. I. a. *distant, remote*.
- רָחַם and Paël רָחַם, *to pity, compassionate; to love*.
- רָחֻמוֹ f. Dec. VIII. c. *love; affection, friendship*.
- רָחֻמִין (found only in the plural) m. Dec. III. a. *mercy, compassion*.
- רָחַץ *to trust in*. Ithpe. construed with עָל, *idem*.
- רָטִישׁ adj. Dec. I. a. *sent away; deserted*.
- רִיחַ m. Dec. I. a. *scent, smell*.
- רִישׁ, see ראשׁ.
- רָם adj. Dec. I. a. *high*.
- רָמָא and רָמָה *to throw, cast; to set, place; to impose* (a tax). Ithpe. *to be cast*.
- רָמַז *to wink significantly; to beckon*.
- רָמִי adj. Dec. V. b. and Dec. VI. *deceitful*.
- רָנַן and Pa. *to sing for joy; to speak joyfully*.
- רָעוּ f. Dec. VIII. c. and רָעָא f. Dec. VIII. a. *pleasure, will; benevolence; delight*.
- רָעִיוֹן m. Dec. I. a. *a thought*.
- רָעָן adj. only Dan. 4:1, [4:4] *flourishing*.
- רָעַע and Pa. רָעַע *to break in pieces*.
- רָפַס *to trample upon, tread in pieces*.
- רָשׁוּ f. Dec. VIII. c. *permission; liberty; power*.
- רָשׁוּעַ adj. Dec. I. a. *wicked*.
- רָשַׁם *to note, write down; to write*.
- רָשַׁע m. Dec. III. b. and רָשַׁעוּ f. Dec. VII. c. *wickedness*.
- רָחִיקָא f. Dec. VII. a. verbal from רָחַח, *trembling*.

ש

- שָׁב m. Dec. I. a. *an elder, a man of grey hairs*.
- שָׁבָא, i. q. סָבָא, q. v.
- שָׁגָא, i. q. סָגָא, *to be or become great*.
- שָׁגִירָא adj. Dec. I. a. *great; much, many; adv. very, exceedingly*.
- שָׁם *to set, place; to appoint; to issue* (a decree); שָׁם טַעַם *to show respect; שָׁם שֵׁם to give a name, to name*.
- שָׁטַר m. Dec. III. b. i. q. סָטַר, *side*. Only Dan. 7:5, Keri.
- שָׁכַל Aph. אֶשְׁכַּל *to understand; to be wise*. Ithpa. const. with בָּ, *to consider*.
- שָׁכְלָחְנִי f. Dec. VII. c. *intelligence, understanding*.
- שָׁנָא i. q. סָנָא *to hate*. (In Chaldee it is generally written with ס.) Part. שָׁנֵא *an enemy*.
- שָׁעַר m. Dec. III. a. *hair*.
- שָׁפָה f. Dec. VIII. a. (Pl. סָפְוֹן Dec. VIII. c.) *a lip*.

ש

שאל, שאל or שאל to ask, seek, request, with ב of the thing asked, or with two accusatives; to inquire, with ל of the person.

שאלא f. Dec. VII. a. request; affair, concern, matter.

שאר Ithpe. אשאר and Ithpa. אשאר to be left, to remain.

שאר m. Dec. I. b. the rest, remainder.

I. שב m. Dec. IV. a. the sabbath.

II. שב (contracted from שבע) num. adj. seven.

שבהור m. Dec. I. a. glory, honor.

שבח Pa. to praise; to sing praises, simply to sing.

שבט m. Dec. III. b. a tribe.

שביב m. Dec. I. a. a flame.

שביל m. Dec. I. a. way, path.

שביעי ord. adj. Dec. VI. seventh.

שבע num. adj. seven. See Par. XI. in the Gram.

שבק to forsake; simply to leave. Ithpe. pass.

שבש Pa. to terrify. Ithpa. pass.

שגה to err. Aph. to entice to sin.

שגל f. pl. שגל and שגל, wife of a king; hence queen, Ps. 45:10.

שגל Pa. to persuade; to entice.

שגל Ithpa. to exert one's self.

שגל Paël, to set, place. Ithpa. to be made, to become.

שגל m. Dec. I. b. authority, dominion.

שגל i. q. שגל.

שגל m. Dec. II. a. beauty. Plur. id.

שגל m. Dec. I. a. a wall.

שגל m. Dec. I. a. a friend; a companion.

שגל m. pl. inhabitants of Susa, the winter residence of the Persian kings.

שגל and שגל to free, deliver. See Gram. § 14. 2. note.

שגל adj. Dec. I. a. corrupt, wicked; as a noun wickedness, crime.

שגח to discover; to attain, acquire. Aph. idem. Ithpe. to be found.

שגח to dwell, rest. Pa. שגח to cause to dwell. Hence

שגח f. Dec. VII. a. dwelling, presence; the divine presence and glory as it appeared in the tabernacle.

שגח to be secure, safe.

שגח f. Dec. VII. a. and

שגח f. Dec. VII. c. something amiss, an error, fault; a failure.

שגח f. Dec. VII. a. rest, tranquillity.

שגח to send away; to put off; to stretch out (the hand). Pa. and Aph. idem. Ithpe. to be deprived.

I. שגח and שגח to rule, to have power, construed with ב or על. Aph. to cause to rule, to give dominion.

II. שגח const. with ב, to fall upon, attack.

שגח m. Dec. I. a. ruler, governor.

שגח m. Dec. I. b. might, power; dominion.

שגח adj. Dec. I. a. powerful, having power, const. with ב over any thing; const. with ל and an Inf. permitted, lawful; as a noun, a powerful man, ruler, officer.

שגח to complete. Aph. to finish, bring to an end; to restore, give back.

שגח m. Dec. I. a. peace, prosperity.

שגח m. pr. n. Solomon.

שגח f. irreg. plur. שגח, שגח, שגח and שגח; a chain.

שגח, שגח and שגח m. irreg. emph. שגח; with suff. שגח, שגח; plur.

שגח, const. שגח, etc. a name.

שגח m. pr. n. Shem.

שגח Aph. to destroy.

שגח names, pl. of שגח q. v.

שגח Plur. emph. heaven, the heavens. The sing. and the absol. plur. are wanting; const. שגח.

שגח Ithpolel אשגח to be astonished, amazed.

שגח, שגח (see Gr. § 31. note 2.) adj. fat, rich.

שָׁמַע *to hear; to obey. Ithpe. to be heard; to show one's self obedient, to be obedient or submissive.*

שָׁמַרְרֹן i. q. Heb. שָׁמַרְרֹן, *Samaria.*

שָׁמֶשׁ c. g. Dec. III. b. *the sun.*

שָׁמַשׁ *to serve; to minister, as a priest, etc.*

שָׁמְשׁוֹן m. pr. n. *Samson.*

שֵׁן c. g. Dec. IV. b. *a tooth.* The dual form שֵׁנַיִם is used for the plural. So in Hebrew שֵׁנַיִם.

שָׁנָא Fut. Tseri, *to be changed, altered; to be different. Pa. to change; to violate, transgress; pass. Part. diverse, different. Ithpa. to change; intrans. to be altered. Aph. i. q. Paël.*

I. שָׁנָא f. Dec. VIII. a. *sleep.*

II. שָׁנָא and שָׁנָה f. irreg. const. שָׁנָה; emph. שָׁנָא; plur. שָׁנַיִם; *a year; collectively in the singular, years.*

שָׁנָן adj. Dec. I. a. fem. שָׁנָנָא Dec. VII. a. *sharp.*

שָׁנָן m. Dec. I. b. *edge; point.*

שָׁעָא f. irreg. emph. שָׁעָתָא and שָׁעָתָא; plur. שָׁעֵין; *an hour; a moment, any short period of time.*

שָׁעָה Ithpa. אֶשְׁתַּעֵר *to narrate, tell; to enumerate; to speak.*

שָׁפֵט m. Dec. II. a. *a judge.*

שָׁפַר or שָׁפַרָה f. Dec. VII. c. *bruising, trampling under foot; perhaps Gen. 3:15, Pseudo-Jon. and Jer. Targ. safety, deliverance; or remedy.*

שָׁפַל Aph. *to bring down, humble; to oppress, subdue.*

שָׁפַל adj. Dec. III. *low.*

שָׁפַר *to be fair; to be agreeable.*

שָׁק adj. Dec. I. a. *leg.*

שָׁפָרָא m. Dec. I. a. *dawn of the morning.*

I. שָׁרָא and שָׁרָה *to dwell; to stop, rest. Aph. to cause to dwell or remain.*

II. שָׁרָא and שָׁרָה *to loosen; Part. שָׁרְרֹן loose, at liberty; to solve, ex-*

plain. Pa. idem; also to begin. Ithpa. to be loosed, spoken of the joints, to become powerless.

שָׁרַשׁ m. Dec. III. e. *a root.*

שָׁרְשׁוֹ f. Dec. VII. c. and

שָׁרְשֵׁי f. Dec. VII. b. *eradication; met. banishment.*

שָׁח and שָׁחָ num. adj. Dec. IV. b. *six.*

Pl. שָׁחֵין *sixty.*

שָׁחָא and שָׁחָה *to drink. Construed with בָּ denoting the vessel out of which any one drinks.*

שָׁחַם *to found, establish, confirm. Aphel idem.*

שָׁחַם *to be silent, keep silence.*

ת

תְּהוֹבָא, defectively written; see תְּהוֹבָא.

תְּהוֹבָא f. Dec. VII. a. (Pl. תְּהוֹבָיִם c. g. Dec. I.) *a fig-tree; a fig.*

תְּהוֹבָר part. adj. Dec. I. a. *fragile, weak. easy to be broken.*

תְּהוֹבָר *to break, to break in pieces. Pa. idem. Ithpe. and Ithpa. pass.*

תְּהוֹבָר m. Dec. III. b. and

תְּהוֹבָרָה f. Dec. VII. a. *contention, strife.*

תְּהוֹבָרָה fem. Dec. VII. a. *revolving in a circle; hence, continuance.— בתְּהוֹבָרָה constantly, continually.*

תְּהוֹבָרָה *to return; to turn away, to avert.*

Aph. *to return (act.), to restore.*

תְּהוֹבָרָה *to be astonished; to be terrified, to tremble for fear.*

תְּהוֹבָרָה f. Dec. VIII. a. *a generation; a nation, tribe.*

תְּהוֹבָרָה f. emph. תְּהוֹבָרָה, *cause, occasion.*

תְּהוֹבָרָה m. Dec. II. a. *strength, might.*

תְּהוֹבָרָה, i. q. Heb. תְּהוֹבָר, m. Dec. I. a. *an ox.*

תְּהוֹבָרָה f. Dec. VIII. a. *praise; a song of praise; any song.*

תְּהוֹבָרָה prep. *under.* It takes the suffixes of plural nouns.

תְּהוֹבָרָה *idem.*

- תִּיאֻבָּא f. Dec. VII. a. *desire, appetite*.
 תָּכֵן Aph. אֶתְכֵן *to prepare*.
 תִּלְגַּם m. Dec. III. a. i. q. Heb. תִּלְגַּם, *snow*.
 תִּלְוִיל adj. Dec. I. a. *elevated; fortified*.
 תִּלְוִי f. (masc. תִּלְוִיָּה, const. m. תִּלְוִיָּה, תִּלְוִיָּה), num. adj. *three*. Plur. תִּלְוִיָּה, *thirty*.
 תִּלְוִיָּה adj. Dec. VI. *third*. Once written תִּלְוִיָּה Dan. 5:7.
 תָּם (i. q. Heb. תָּם), תָּמָּה, and תָּמָּן adv. *there; thither*. מִתָּמָּן, *thence*.
 תִּמְהָה m. Dec. III. b. *a wonder, a miracle*.
 תִּמְרִימוֹת f. Dec. VII. c. *perfection; integrity*.
 תִּמְנַת or תִּמְנַת f. pr. n. of a city of the Philistines, *Timnath*.
 תִּנְא plur. תִּנְיָן i. q. תִּנְיָן, etc. q. v.
 תִּנְיָן num. adj. Dec. I. b. *second*.
 תִּנְיָנוֹת adv. *a second time, again*.
 תִּפְתָּרָא m. pl. Dan. 3:2, 3, prob. *judges or lawyers, jurisconsulti*.
 (Ar. ^{أفتي} *to give counsel, to pass sentence; hence mufti*.)
- תִּקְוָה m. Dec. I. a. *strength; vehemence*.
 תִּקְוִין adj. Dec. I. a. *right; fit, convenient; firm*.
 תִּקְוָה adj. Dec. I. a. *strong, mighty*.
 תִּקַּל (i. q. Heb. תִּקַּל) *to weigh*. Pass. Praet. *to be weighed*.
 תִּקַּן Pa. *to adapt, arrange; to prepare; to establish*. Aph. *idem*. Hoph. *to be reestablished, restored*.
 תִּקַּן adj. Dec. II. a. i. q. תִּקַּן. *to grow, as a tree; to become strong, powerful*. Pa. *to confirm, establish*.
 תִּקְוָה and תִּקְוָה m. Dec. I. a. *power, authority*.
 תִּרְגָּם *to explain, interpret*. Part. pass. מִתְרַגֵּם *interpreted*.
 תִּרְיָן num. adj. *two; both*. See Gram. Par. XI. and § 42. 1. a. note.
 תִּרְיָעָסָר num. adj. *twelve*.
 תִּרְעָה and Pa. תִּרְעָה *to expel, drive out*.
 תִּרְעָה and Pa. תִּרְעָה *to break asunder, to destroy*.
 תִּרְעָה m. Dec. III. a. and b. *door; — תִּרְעָה מִלְּכָא the king's palace*.
 תִּרְעָה m. Dec. I. a. *porter, watchman at a gate*.

APPENDIX.

A. THE RABBINIC DIALECT.

§ 1. This dialect is so called from the principal writers who have employed it, viz. the Jewish Rabbins. Their most important writings have generally had respect, either to the Hebrew language, the Scriptures of the Old Testament, or to the traditions which constitute the *Oral Law*, and which the Jews regard as of equal authority with the Scriptures. These writings have been composed in various ages, chiefly since the eleventh century of the Christian era. Among the most valuable of them are the commentaries of Solomon Jarchi, Aben Ezra and David Kimchi, which are published, with others, in the Hebrew Rabbinic Bibles of Bomberg and Buxtorf. That of Solomon Jarchi is extant also in a Latin translation published by J. F. Breithaupt, (Gotha 1713, 3 vols. small 4to.)

For a general account of Rabbinic writers, see Bartolucci's *Bibliotheca Rabbinica*, Wolf's *Bibliotheca Hebraea*, Vols. I. and III., and the " *Vitae Celebrium Rabbiorum* " in Reland's *Analecta Rabbinica*.

§ 2. The Rabbinic resembles the ancient Hebrew more nearly than it does the Chaldee, although Chaldee forms are by no means rare. The following are the principal points, in respect to which it varies from both Hebrew and Chaldee.

1. *Form of the letters.* These may be characterized as a sort of *Hebrew running hand*. They are the following:

<i>Rabbinic.</i>	<i>Hebrew.</i>	<i>Rabbinic.</i>	<i>Hebrew.</i>
כ	א	כ	ל
נ	ט	ס	מ
ג	י	ו	ן
ד	י	ס	ס
ט	ה	ט	ע
ו	י	ף	ף
ז	י	ץ	ץ
ק	כ	ק	ק
ט	ט	נ	נ
י	י	ז	ז
כ	ט	ע	ע

2. *Vowels.* The Rabbinic is entirely destitute of vowel-marks, with the exception of a few books which have been pointed for the convenience of learners. (Cellarius Inst. Rab. I. 1.) What vowels are to be supplied in reading, must be determined by a knowledge of forms, and by the sense in each particular case. Where however ambiguity would otherwise exist, the letters פ, ו and י are frequently inserted; פ in such cases indicating the *a* sound (Qamets or Pattahh), ו the *o* or *u* sound (Hholem, Shureq, Qibbuts or Qamets Hhatuph), and י the *e* or *i* sound (Tseri, Seghol or Hhireq.)

3. The *construct state* of nouns often appears instead of the absolute.

4. The prefixes ׀ (Chaldee) and ׀ (Hebrew, for ׀) are employed almost indiscriminately.

5. The conjugation *Piel* is distinguished, by the insertion of Yodh between the first and second radicals; e. g. לִינֵר (= לִינֵר); *Hophal*, by the insertion of Vav after the preformative He; e. g. הוּזַכַּר (= הוּזַכַּר or הוּזַכַּר). Compare No. 2. above.

6. From Niphal and Hithpael a new conjugation is formed in Rabbinic, called *Nithpael*, sometimes *reflexive*, but generally *passive* in signification. It is distinguished, in the *Praeter*, by the formative prefix נַת; elsewhere, it does not differ *in form* from Hithpael.

7. Many *words* occur in Rabbinic, which are not found in Hebrew or Chaldee. They are, for the most part, theological or philosophical terms, and are not unfrequently borrowed from foreign languages, especially the Greek; e. g. קִיּוּן, i. q. σημεῖον.

8. *Abbreviations* abound. These are fully explained by Buxtorf in his treatise, *De Abbreviaturis Hebraicis*. Compare also Wolf's *Bibliotheca Hebraea* Vol. IV. p. 251.

For the means of obtaining a complete acquaintance with the Rabbinic, the reader is referred to

Reland's *Analecta Rabbinica*, particularly the first two works in that collection, viz. Genebrard's *Isagoge Rabbinica* and Cellarius' *Institutio Rabbinismi*.

Danzius' *Rabbinismus Enucleatus*.

Opitius' *Chaldaismus*.

Otho's *Institutiones Linguarum Orientalium*.

Tychsen's *Elementa Dialecti Rabbinicae*.

Buxtorf's *Lexicon Chaldaico-Talmudico-Rabbinicum*.

§ 3. The commentary of R. David Kimchi on Joel 3: 1, 2, (Eng. Ver.

2:28, 29), may serve as a specimen of this dialect. The words of the prophet are

וְהָיָה אַחֲרֵי־כֵן אֲשַׁפּוּךָ אַחֲרֵי־חַיֵּי עַל־כָּל־בְּשָׂר וְנִבְּאוּ בְּנִיכֶם וּבְנִתֵיכֶם וְקִנְיֵיכֶם
 תִּלְמֹת תִּלְמֹת בְּחַיֵּיכֶם תִּזְנֹת וְרָאוּ : וְגַם עַל־הַצְּבָרִים וְעַל־הַשְּׂפָחוֹת בְּיָמֵי
 הַחַמָּה אֲשַׁפּוּךָ אַחֲרֵי־חַיֵּי :

COMMENTARY.

והיה אחרי כן • כמו והיה באחרית הימים [ישעיה ב'] • ואמר אחרי כן לפי שאמר
 וידעתם כי בקרב ישראל אני • אמר עתה תדעו ולא ידיעה שלמה כי עוד תשובו ותקטאו
 לפני אצל אחרי זאת הידיעה יבא זמן שתדעו אותי ידיעה שלמה ולא תקטאו עוד והוא
 לזמון המשיח שנאמר כי מלאה הארץ דעה את יהוה [ישעיה יא] : אשפוך רוחי על כל
 בשר • פירוש בישראל כמו שאמר במקום אחר כל בשר ואינו לכל בעלי קיים אלא האדם
 לבדו • ואומר ויברך כל בשר [תליס קמ"ה] • יבא כל בשר [ישעיה סו] • כן פרע הנה
 כל בשר על ישראל הראויים להיות רוח הקודש עליהם • ואמר כל ר"ל הגדולים והקטנים •
 כמו שאמר כי כולם ידעו אותי למקטנס ועד גדולם [ירמי ל"א] • ורוחי היא רוח דעה
 והשכל כמו שאמר [ישעיה י"א] ונקה עליו רוח ה' ואק"כ פי' רוח קבועה ובינה רוח עזה
 וגבורה רוח דעת ויראת יהוה • ומפני שיזכך שכלם יגבר במקלתם כח הדבור עד שיתנבאו •
 כי לא אמר כי כולם יתנבאו אלא ונבאו בניכם ובנותיכם • ובשפיכות הרוח אמר על כל בשר
 אצל הנבואה לא אמר כל אלא ונבאו בניכם ובנותיכם • ואמר וקניכם בקוריתם לא כולם
 והוא על דרך שכתב הקב"ה הגדול הרב רבי משה בן מיימון ז"ל כי לא תבוא לאדם הנבואה
 ואפי' עם תלמודות אלא אם כן קדם לו ענין נבואה • והנביא והנבואה יתנבאו
 בנעורותם כמו שמואל הנביא והנבואה תהיה להם במראה הקלוס כמו שאמר קלומות קויוכות •
 וכן היתה נבואת רוב הנביאים • כמו שאמר [במדבר י"ב] אם יהיה נביאכם ה' במראה קליו
 שתודע בקלוס אדבר בו • וכן יהיו בהם מעלות זה למעלה מזה כמו שהיו נבביאים שעברו עד
 שאולי יהיה בהם כמשה רבינו ע"ה והנה זכר ג' מעלות אשר בשנות האדם ימי הנעורות
 וימי הצעירות וימי הזקנות : וגם על הענדים • כמו שאמר [ישעיה ס"א] ועמדו זרים ורעו
 לאנכס ובני נכר אכריכם וכורמיכם וגם אותם לפי שיעמדו בארץ ישראל ויעבדו את ישראל
 תהיה להם רוח דעה והשכל • וענין שפיכות הרוח ר"ל שתהיה בהם רוח לרוב כענין
 השפיכה • כן אמר ושפכתי על צית דוד ועל יושב ירושלים רוח קן ותקוונים •

Translation of the Commentary.

וְהָיָה אַחֲרֵי־כֵן אֲשַׁפּוּךָ אַחֲרֵי־חַיֵּי, as if he had said וְהָיָה בְּאַחֲרֵי־יָמֵי הַקְּדִמִּים (Isa. 2:2.) And it shall come to pass *in the last days*. He employs the expression אַחֲרֵי־כֵן, *after this*, because he had said, "And ye shall know that I am in the midst of Israel." His meaning was,² Ye shall know *now*, but not with a perfect knowledge; for, as yet, ye continue to sin³ before me. But *after this knowledge*, the time will come when ye shall know me with a perfect knowledge, and shall no longer sin, viz. in the days of the Messiah, when it is written⁴ that the earth shall be full of the knowledge of the Lord. (Isa. 11:9.)

“I will pour out my Spirit upon all flesh.” The meaning is, *upon Israel*; as it is written⁵ in other places, *all flesh*, when the expression does not relate to all beings that possess life, but to man alone. So it is written,⁵ “Let all flesh bless, etc.” (Ps. 145 : 21,) and, “All flesh shall come, etc.” (Isa. 66 : 23.) So, in a restricted sense, here, “all flesh” relates to Israelites fit to receive the Holy Spirit.

“All,” that is,⁶ *great and small*; as it is written,⁶ “For they shall all know me, from the least of them, unto the greatest of them,” (Jer. 31 : 34.)

“My Spirit,” that is, the spirit of knowledge and wisdom; as it is written,⁵ (Isa. 11 : 2,) “The Spirit of the Lord⁷ shall rest upon him,” and the prophet goes on to explain,⁸ “the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.”

After their understanding shall have been purified, the power of speech in some of them shall be increased until they shall prophesy. For he says, not, “They shall all prophesy,” but, “Your sons and your daughters shall prophesy.” In respect to the *effusion of the Spirit*, he says, “upon all flesh;” but in regard to *prophecy*, he says, not *all*, but, “And *your sons and your daughters* shall prophesy.” So he says, “your old men and your young men,” not *all* of them. And this accords with the manner in which that wise and great man, R. Moses Ben-Maimon, of blessed memory,⁹ wrote. “The gift of prophecy (he says) is not conferred upon a man, even¹⁰ with instruction, unless nature prepared it for him at the time of his birth.”

The sons and the daughters shall prophesy in their youth, like Samuel the prophet. And the prophetic revelations shall be given to them in seeing dreams; as he says, “dreams, visions.” And such was the prophesying of most of the prophets; as it is written,⁵ (Num. 12 : 6,) “If there be a prophet among you, I, the Lord, will make myself known to him in a vision, and will speak unto him in a dream.” So also there shall be degrees among them, one more exalted than another, as there were among the prophets who have passed; until perhaps there will be among them one equal to Moses our master, (peace be upon him.)¹¹ And observe, he mentions three degrees which [correspond] to the ages of man, childhood, youth, and old age.

“Also upon the servants;” as it is written,⁵ (Isa. 61 : 5,) “And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers.” And even upon them, because they dwell in the land of Israel and serve Israel, shall be the spirit of knowledge and understanding.

The expression *pouring out* of the Spirit, is equivalent to saying, "The Spirit shall be upon them *abundantly*," [so as to be] like a literal pouring out. Thus it is written,⁵ (Zech. 12 : 10), "And I will *pour* upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications."

NOTES.

¹ Verse 27. ² Lit. *he said*. אָמַר is used with very great latitude. See below, note 4. ³ Lit. *ye return and sin*. ⁴ אֲנֵי, lit. concerning *which it is said*. אֵ is instead of אָשֶׁר. ⁵ Compare the preceding note. ⁶ רַל', an abbreviation for רוֹמָה לומַר, *that is to say*. ⁷ ה', abbreviation of הַשֵּׁם, *the name*. i. e. Jehovah. ⁸ Abbreviations. Fully written they would read וְאָמַר כֵּן פִּירַשׁ. כֵּן is a Rabbinic particle, equivalent to the Hebrew כִּי. פִּירַשׁ is Piel (= פִּירַשׁ), comp. § 2. 5. ⁹ וְל', abbreviation of וְלִי זְכוּרָה. ¹⁰ וְאִפְּי', abbreviation for וְאִפְּיִלּוּ, which is contracted of the two particles אִפְּיִלּוּ אֵינּוּ, *even if*. ¹¹ ע"ה', i. e. עַל־שֵׁם הַמּוֹחַד. So the Mohammedans say whenever they repeat the name of their prophet.

To the above outline, which was prepared for the first edition of this work, it gives me pleasure to add here that the student may obtain a good idea of the Rabbinical writers and their works from a volume by the Rev. Prof. Samuel H. Turner, D. D., entitled "Biographical Notices of some of the most distinguished Jewish Rabbies, and Translations of portions of their Commentaries, &c." New York, 1847; 12mo, pp. 245.

B. THE SAMARITAN DIALECT.

§ 1. The Samaritan, like the Rabbinic, holds a place between Hebrew and Chaldee. See above, Intr. 2. note 2. A brief view of it will therefore be appropriate in this Appendix.

§ 2. Its characters are those which, among all the oriental alphabets, most nearly resemble the letters found on ancient Hebrew coins; and hence we may infer were essentially the same with the Hebrew letters before the Babylonish captivity. See above, Gram. § 1. They are as follows :

Ⲁ	ⲁ	Ⲃ	ⲃ	Ⲅ	ⲅ	Ⲇ	ⲇ
Ⲉ	ⲉ	Ⲋ	ⲋ	Ⲍ	ⲍ	Ⲏ	ⲏ
Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲗ	ⲗ
ⲙ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ
ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ
ⲓ	Ⲕ	ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ
ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ	ⲍ	Ⲏ
ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ
ⲗ	Ⲙ	ⲙ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ
ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ

The Samaritan has no peculiar forms for *final* letters, nor does it exhibit any vowel points.

§ 3. The following are the principal grammatical peculiarities of this dialect.

1. Nouns have, as in Chaldee and Syriac, an Emphatic State, but employ ⲑ instead of Ⲁ in forming its termination.

2. Masculine nouns usually form the plural, as in Hebrew, by the termination ⲙⲎ, although plurals ending in ⲕⲎ are also found. Femines form their plurals, like the Chaldee, in *an*, but written ⲕⲀ with Ⲁ as a *mater lectionis*.

3. The personal pronouns, both separate and suffixed, nearly all agree with the Hebrew; the demonstrative and relative with the Chaldee.

4. The conjugations of verbs are the same as in Chaldee, and the inflection almost the same throughout.

5. Vav conversive is not found.

6. Their punctuation is peculiar. A single dot (◌◌) is placed after

* This form of the letter *Nun*, which appears in some alphabets, seems to have been invented by the type-founders to get rid of the close resemblance between *Nun* and *Pe*. It is not sustained by MSS. or old editions. See Walton, Castell, Cellarius, &c. *passim*. The forms of *Pe* and *Nun* are confounded in the Samaritan alphabets given in several of our Hebrew grammars.

every word; two dots placed horizontally (**) are sometimes employed for a colon; and two placed perpendicularly (⋈) or three (⋉) with or without additional lines, (—⋈) or (==⋈) or (—⋈) for a period.

§ 4. The first five verses of Genesis, taken from the Samaritan version of the Pentateuch, may serve as a specimen of this dialect. As it is without points I will place the pronunciation in Chaldee letters at the right.

Samaritan Text.	Pronunciation.
* 𐤀𐤓𐤕𐤁𐤃 . 𐤑𐤀𐤁𐤀𐤕𐤁𐤓𐤑 (1)	בְּקִמְאֹתָהּ טְלִמִּים
* 𐤑𐤀𐤓𐤕𐤁𐤃 . 𐤀𐤓 . 𐤑𐤀𐤁𐤀𐤕𐤁𐤓𐤑	אֱלֹהֵהּ יְתָ שׁוֹמְרֵהּ
* 𐤑𐤀𐤓𐤕𐤁𐤃 (2) : 𐤑𐤀𐤓𐤕𐤁𐤃 . 𐤀𐤓	יְתָ אֲרָעָה : ַאֲרָעָה
* 𐤑𐤀𐤓𐤕𐤁𐤃 . 𐤑𐤀𐤓𐤕𐤁𐤃 . 𐤀𐤓	הַיְתָ שְׁאֵמָה וְרִיקְנִי
* 𐤀𐤓 . 𐤕𐤁 . 𐤑𐤀𐤓𐤕𐤁𐤃	וְחִשְׁבָּה עַל אֲפִי
* 𐤑𐤀𐤓𐤕𐤁𐤃 . 𐤑𐤀𐤓𐤕𐤁𐤃 . 𐤑𐤀𐤓𐤕𐤁𐤃	תְּהוֹמָה וְרִית אֱלֹהֵהּ
* 𐤀𐤓 . 𐤕𐤁 . 𐤑𐤀𐤓𐤕𐤁𐤃	מְנִשְׁבָּה עַל אֲפִי
* 𐤑𐤀𐤓𐤕𐤁𐤃 . 𐤑𐤀𐤓𐤕𐤁𐤃 (3) : 𐤑𐤀𐤓𐤕𐤁𐤃	מִיָּה : ַאֲמָר אֱלֹהֵהּ
* 𐤑𐤀𐤓𐤕𐤁𐤃 . 𐤑𐤀𐤓𐤕𐤁𐤃 . 𐤑𐤀𐤓𐤕𐤁𐤃	הַיְתָ נְהַר וְהַיְתָ נְהַר :
* 𐤀𐤓 . 𐤑𐤀𐤓𐤕𐤁𐤃 . 𐤑𐤀𐤓𐤕𐤁𐤃 (4)	וְחִזָּה אֱלֹהֵהּ יְתָ
* 𐤑𐤀𐤓𐤕𐤁𐤃 . 𐤑𐤀𐤓𐤕𐤁𐤃 . 𐤑𐤀𐤓𐤕𐤁𐤃	נְהַרְהָ הַלֵּא טֹב וְאֲפִרְשׁ
* 𐤑𐤀𐤓𐤕𐤁𐤃 . 𐤑𐤀𐤓𐤕𐤁𐤃 . 𐤑𐤀𐤓𐤕𐤁𐤃	אֱלֹהֵהּ בֵּין נְהַרְהָ
* 𐤑𐤀𐤓𐤕𐤁𐤃 (5) : 𐤑𐤀𐤓𐤕𐤁𐤃 . 𐤑𐤀𐤓𐤕𐤁𐤃	וּבֵין חִשְׁבָּה : ַוְזַעַק
* 𐤑𐤀𐤓𐤕𐤁𐤃 . 𐤑𐤀𐤓𐤕𐤁𐤃 . 𐤑𐤀𐤓𐤕𐤁𐤃	אֱלֹהֵהּ לְנְהַרְהָ אִימָם
* 𐤑𐤀𐤓𐤕𐤁𐤃 . 𐤑𐤀𐤓𐤕𐤁𐤃 . 𐤑𐤀𐤓𐤕𐤁𐤃	וּלְחִשְׁבָּה זַעַק לִי לִיָּהּ
* 𐤑𐤀𐤓𐤕𐤁𐤃 . 𐤑𐤀𐤓𐤕𐤁𐤃 . 𐤑𐤀𐤓𐤕𐤁𐤃	וְהַיְתָ רִמְשׁ וְהַיְתָ צִפְרִי
* 𐤑𐤀𐤓𐤕𐤁𐤃 . 𐤑𐤀𐤓𐤕𐤁𐤃	יֹמָה יְחִדָּה :

NOTE. The first word is קִמְאֹתָהּ contracted from קִמְאֹתָהּ *beginning*. The second is a quadriliteral טְלִמִּים *he created*, not found in the cognate dialects. The rest of these five verses may be said to be almost entirely Chaldee.

§ 5. For full information respecting the Samaritan dialect and version of the Pentateuch, consult

Io. Morinus, *Opuscula Hebreo-Samaritana*.

Walton, *Prolegomena to the Polyglott Bible*, ch. 11.

Castell, *Heptaglott Lexicon*, and *Grammar* prefixed.

Chr. Cellarius, *Horae Samaritanae*, and

Uhlemann, *Institutiones Linguae Samaritanae*.

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